(SATURN WORSHIP) THE BLACK CUBE

Saturn, , is the reason why we exchange wedding rings or put halos on the heads of godly people.

The entire world has been worshiping Saturn, dubbed the “Lord of the Rings” for thousands of years.

Before the Great Flood, Saturn was regarded by all mankind as the supreme god and ruler of the kings. Saturn ruled the kingdom of Atlans and became the divine ancestor of all earthly patriarchs and kings.

“Chronos, or Saturn, Dionysos, Hyperion, Atlas, Hercules, were all connected with ‘a great Saturnian continent;’ they were kings that ruled over countries on the western shores of the Mediterranean, Africa and Spain. ”- Baldwin, Prehistoric Nations

In Egyptian mythology Isis is considered Saturn’s eldest daughter:

“I am Isis, Queen of this country. I was instructed by Mercury. No one can destroy the laws which I have established. I am the eldest daughter of Saturn, most ancient of the Gods”. The god Saturn as “El”. The supreme deity was represented by a black cube. Black Cube of Mecca..that they circle around it like Saturn rings!

The Borg Cube (which represents the

Black Cube) passes by Saturn...

The name Is-Ra-El is the combination of the names of ancient pagan deities Isis, Ra and El.

The Greeks and the Romans worshiped Saturn as a cruel deity. A brief summary of the mythology of Saturn in the western world:
"With the deposing of his father, Saturn became the ruler of the Universe for untold ages and he reigned with his sister, Ops, who also became his wife. It was prophesied that one day Saturn would lose power when one of his children would depose him. To prevent this from happening, each time Ops delivered a child Saturn would immediately swallow it. When her sixth child, Jupiter (Zeus), was born, Ops had him spirited away to the island of Crete. She then wrapped

a stone in his swaddling clothes. Her deception was complete when Saturn swallowed it, thinking it was the child. When Jupiter was grown, he secured the job of cup-bearer to his father. With the help of Gaia, his grandmother, Jupiter fed his father a potion that caused him to vomit up Jupiter's five siblings:
Vesta (Hestia),
Ceres (Demeter),
Juno (Hera),
Pluto (Hades), and
Neptune (Poseidon)."
-Wikipedia, Saturn (mythology)

Saturn always had a negative, if not evil significance. In ancient times, it has been called "The Greater Malefic" which was opposed to Jupiter, "The Greater Benefic". Saturn is esoterically associated with man's limitations, restrictions, death and decay. His

Greek name was “Kronos”, the ruler of time, time being the main factor inevitably leading to the death of mortals. Traditional representations of the “grim reaper” originate from the attributes of the god Saturn, who held the sickle with which he slain his father.

SATURN AND SATAN

Saturn has also been associated with Satan and this, for numerous reasons. First, many authors argue that the word Satan is derived from the word Saturn.

Second, Saturn is associated with the color black as well as Satan. Third, Ancients considered Saturn to be the farthest planet from the sun , the latter

being associated with the principle of Good. (Note that Pluto never was

considered a planet). Saturn is consequently the celestial body that is the less exposed to the sun’s divine light and thus associated with the coldness of the principle of Evil. Finally, the “great god Pan”, the horned deity, represented Saturn in ancient paganism. This half-man half-goat creature is considered the ancestor of our modern depictions of Satan.

“Pan was a composite creature, the upper part–with the exception of his horns–being human, and the lower part in the form of a goat. (…)The pipes of Pan signify the natural harmony of the spheres, and the god himself is a symbol of Saturn because this planet is enthroned in Capricorn, whose

emblem is a goat”
- Manly P. Hall, Secret Teachings of All Ages

So Pan was depicted with horns due to the fact it represented Saturn, the ruler of the house of Capricorn which symbol is a goat.
Pan was the controlling spirit of the lower worlds. He was portrayed roaming
through the forests, penis erect, drunk and lascivious, frolicking with nymphs and piping his way through the wild. We might say he ruled the lower nature of
man, its animal side, not unlike Satan.

Despite acknowledging its association with Evil, secret societies find the veneration of Saturn necessary to obtain illumination. It is the necessary counterpart of the principle of Good.

Masonic authors clearly associate Saturn
with Satan:
“Saturn is the opposite to Jupiter; his symbol is the cross above the
sign of Luna. He is the Satan, the Tempter, or rather the Tester. His function
is to chastise and tame the unruly passions in the primitive man.”
- J.S. Ward, Freemasonry and the Ancient Gods

Probably the most extreme example of a secret society worshiping Saturn’s Evil principle is the “Fraternitas Saturni”. This occult organization is based
in Germany and openly embodies the hidden side of Saturn worship.
“The Fraternitas Saturni (FS), the Brotherhood of Saturn, has become known to English readers through

fragmentary descriptions which emphasize the sensational, sex-magical aspects of this lodge's work or else its darker, more Satanic, side.This is understandable in light of the fact that the FS is (or was) the most unabashedly Luciferian organization in the modern Western occult revival, and its practice of sexual occultism perhaps the most elaborately detailed of any such lodge. The FS represents a unique blend of astrological cosmology, neo-Gnostic daemonology, sexual occultism, and Freemasonic organizational principles. This grand synthesis was originally the vision of one man, the long-time Grand Master of

the FS, Gregor A. Gregorius.”

- Stephen E. Flowers, Fire & Ice: The History, Structure, and Rituals of Germany’s Most Influential Modern Magical Order: The Brotherhood of Saturn

Loki arrives on Earth standing upon a black hexagon. The hexagon is a subliminal 2D representation of a 3D cube. The Black Cube represents the ‘All-Spark’ (cube) Loki represents SET (Saturn/Satan), the Ancient Egyptian God of Evil, Darkness, Chaos, War & Conflict. He is seen holding a staff, which represents the War Scepter. In geometry, a hexagon (from Greek ἕξ hex, “six”) is a polygon with six edges and six vertices. A regular hexagon

has Schläfli symbol . The total of the internal angles of any hexagon is 720°.

In the Ausarian drama we find that Ausar (Greek: Osiris) is chopped into 13 pieces by Set. Auset (Isis) collects all of his pieces save his phallus. Horus, son of Ausar and Auset sets out to avenge the death and dismemberment of his father by confronting Set. Horus is victorious over Set and Ausar, being brought back from the dead becomes lord of the underworld. It is this drama that gives us the cosmic conflict between good and evil, evil being embodied by Set.

Set was not always seen as an evil

character in Ancient Egyptian theology. There are many times in Ancient Egyptian history where conflicts between different “houses” lead to the depreciation of one god relative to another.

As in most polytheistic faiths, the characters involved differentiate themselves from the Western tradition of a devil in that all the gods are closely related. In this case, numerous historic texts suggest that Set is the Uncle or Brother of Horus and in the “defeat” of Set, we see another separation from the norm in the devouring/assimilation of Set into Horus with the result of Horus having depictions of both the falcon head and the (unknown animal) head of

Set. This (like Buddhism) represents a dissolution of dichotomy.

1John 3:8b For this purpose the Son of God was manifested, that he might destroy (luo) the works of the devil.

We only have TWO SPIRITUAL KINGDOMS to choose from, The adversary or God the Father.

The adversary's objectives as the thief.....1-STEAL, 2- KILL, 3- DESTROY

The adversary's motives.....1- To be

worshiped like the MOST HIGH GOD.

2-TO HINDER THE PURPOSES OF GOD

www.unclemikeysresearch.com/DNA/DNA-The_Most_Holy_Place.pdf

Saturn And The Occult

And you took up the tent of Molek (Malik), and the star of your mighty one Kiyyun (Kan), images which you made to bow before them. Therefore I shall remove you beyond Bab'el
Acts 7:43

The "tent of Molek" and "Kiyyn".

According to "Masonic and Occult Symbols Illustrated" Moloch/Molek is none other than a pagan god with many names; one of which is Saturn:

"...Osiris (also known as Saba, a sun deity, represented by horns and his emblem was a serpent) united with his sister, Isis, which resulted in the birth of Horus the Egyptian god of the dead as well as a Sun God ..

Osiris is known by many other names in other countries:
In Thrace and Greece, he is known as Dionysus, the god of pleasures and of partying and wine.
The Phrygians know Osiris as Sabasius where was represented by horns and his emblem was a serpent.
Deouis,
The Boy Jupiter,

The Centaur,
Orion,
Saturn,
The Boy Plutus,
Iswara,
The Winged One,
Nimrod,
Adoni,
Hermes,
Prometheus,
Poseidon,
Butes,
Dardanus,
Himeros,
Imbors,
Iasius,
Zeus,
Iacchus,
Hu,
Thor,
Serapis,
Ormuzd,
Apollo,

Tammuz,
Atus,
Hercules,
Shiva,
Moloch, and.
believe it or not, BAAL!" (Burns,
"Masonic and Occult Symbols
Illustrated", p. 359);

"Kiyyun"?:
Rhemphan
hrem-fan'
Remphan (that is, Kijun), an Egyptian
idol: - Remphan.

H3594
ki^yu^n
kee-yoon'
From H3559; properly a statue, that is,
idol; but used (by euphemism) for
some heathen deity (perhaps
corresponding to Priapus or Baal-

peor): - Chiun

Blue Letter Bible

So we can see that Kiyyn also goes back to that same pagan god with many names. It is the name Saturn that we are going to examine in this study.

Saturn in Ancient Times:
The Greeks called it the god "Helios".
The Romans called it "Sol".

Long before Greek and Roman times, the Egyptians worshipped the luminary Atum or Ra, just as the Sumerians honored Utu and the Babylonians the god Kam'As't (Shamash). Astronomers and priests celebrated this light of heaven as the "Universal Monarch," the "father" of

civilization and the celestial prototype of kings.

More archaic traditions identify the great "sun" gods with the motionless center of heaven, the celestial pole. They speak of a primeval sun ruling before the present sun. The god's station was the summit of the world axis, from which he ultimately fell in a heaven-altering catastrophe (Pole shift or flip?).

The Greek account of Kronos, founder of the Golden Age, eventually driven from his seat at the top of the world by his son Zeus.

The ancient words we translate as "helios" and "sol" originated as references to the axial figure --of a former, stationary light at the pole.

Early astronomical traditions identify the "primeval sun" as the planet Saturn. In archaic copies of Plato's Timaeus, the word for the planet Saturn is Helios, the "sun" god. Popular Greek traditions identified Saturn as Kronos, alter ego of Helios, and Kronos is said to have ruled "over the pole".

Symbols of the luminary show a disc with rays, a disc with spokes, a disc with a central orb or eye, a disc with a crescent upon it. The ancient astronomers described the spokes as those of a cosmic wheel. They were "streams of fire".

Saturn's unexpected excess of heat, its radio emissions, its x-rays, its swirling bands of storm-clouds. The ancient astronomers remembered their gods as energetic and active,

wielders of the thunderbolt. They remembered the fates of the gods, recounting how the once palpable ruler of the sky went so untouchably far away. Saturn in Ancient Times...

An Akkadian seal in which the Kam'As't/Shamash disc is represented as an "eye-like" object, and a disc as an eight-pointed star or wheel or an eight-petalled flower.

Semitic speaking civilizations referred to the god Saturn as “El”.
The supreme deity was represented by a black cube.

Simple Magic (mystic) Cube

In mathematics, a magic cube is the 3-dimensional equivalent of a magic square, that is, a number of integers arranged in a n x n x n pattern such that the sum of the numbers on each row, each

Before time began, there was the Cube. The cube is perhaps the most important of any of the exoteric symbols, and the breadth and scope of its meaning encompasses far more than any other. It is often the tie that binds all of the symbols together—especially those of the Rainbow Bridge, the artifact (or chest or box), the numbers 27 and 42, and Sirius or Venus. To “solve” the cube is

essentially to unlock the secrets of the universe.

The atomic nucleus is contained within the cube, i.e., that it is a representation of space.

Danos/Tanos is a Titan (i.e. from Saturn’s moon Titan). The Titans are a race of “Eternals”. The Titans and the Eternals are basically the “gods”—Titan could just as easily mean Tartarus as the moon which now bears the name.

The association between the Titan Eternals like Thanos and Lucifer is evident.

Kronos (the Greek Lucifer), his son Mentor (the father of Thanos), and Loki (the Norse Lucifer):

The Cosmic Cube.

“We’re linked through this Tree of Life [World Tree] that we’re unaware of. It’s real science.

42 is the answer to everything.

Zaphod associates the story with Magrathea (M) and an “imagine cube.” Magrathea (an ancient planet in Douglas Adams’ universe where the

critical elements of the story take place) is a combination of ‘Magra’ and ‘Thea’ (Greek for ‘goddess’), the Titan goddess of sight and the mother of Helios (the sun).

Hitchhiker’s Guide also represents an “infinite improbability drive” as a red cube, whereas the imagine cube is a blue one. The protagonists need the blue one to learn about Magrathea and they need the red one to get there. These colors are always used together in Freemasonry, as the Craft (AASR) lodges are called the Blue lodges and the Chapter (Royal Arch) lodges are called the Red lodges.

We have visible three faces, and nine external lines, drawn between seven points. The complete cube has three more faces, making six; three more lines, making twelve; and one more point, making eight. As the number 12 includes the sacred numbers, 3, 5, 7, and 3 times 3, or 9, and is produced by adding the sacred number 3 to 9; while its own two figures, 1, 2, the unit or monad, and duad, added together, make the same sacred number 3; it was called the perfect number; and the cube became the symbol of perfection.

the Executive, which executes the laws; the Legislative, which makes the laws; the Judiciary, which interprets

the laws, applies and enforces them, between man and man, between the State and the citizens. The three invisible faces, are Liberty, Equality, and Fraternity,—the threefold soul of the State—its vitality, spirit, and intellect.

Here we see the numbers 3 and 12 associated with divine or cosmological order. The 3 visible faces correspond to the 3 dimensions and the 9 external lines correspond to the 9 realms of Norse mythology. What this also hints at is that the number associated with the cube is 27 (3x9).

What the cube represents in reality is an unfathomably complex arrangement of electrons and subatomic particles in a sort of 3D grid-like pattern. These particles, in

turn, have numeric values based on their electric charges and the relative values of atomic mass and density. For instance, a hydrogen molecule's atomic number is 1 and a helium molecule's atomic number is 2, and so on. The basic hydrogen isotope (1 proton, 0 neutrons) bonds with 1 electron, while a helium molecule has 2 electrons in its electron shells. Hydrogen comprises approximately 75% of the visible universe (including stars, in the form of hydrogen plasma) and helium comprises the rest up to about 99%. The more complex arrangements occur in the molecules of the higher, unstable (radioactive) elements and in the organic carbon-based life forms for which the universe was designed—God's ashlars. If we think of the universe in these terms, as a complex arrangement of electrons and

particles with numeric values which determine how they interact, then it is, by our definition, a constantly refreshing spectral image of happenings based on fluctuations in the arrangement of the number grid—a virtual reality.

The term ‘matrix’ is misleading. Our universe is not a matrix, but rather an active-matrix display. The only reason it exists at all is to give us something to look at so that we can accrue experiences over time—experience being the basis of memory or consciousness. Space does exist but time does not; it only serves the purpose of fostering the creation of memories through our associations of

illusory events.

42 is the number associated with the “magic cube,” a certain type of 3x3x3 (27) matrix where all of the horizontal and vertical corridors and all of the lines passing through the central cube add up to 42. The magic cube is the 3D equivalent of a magic square (a 3x3 matrix), wherein the sum of the numbers of each row, each column, each pillar, or each diagonal is equal to the same number (15, if ordered 1 to 9), just like a Sudoku puzzle.

The nature of the cube (or matrix, or grid) is regarded as the all-important question of exoteric symbolism. The answer is encoded in the numbers of the magic square and the magic cube.

This seemingly random, out of place attention is given to a cube while the speaker makes a vague reference to Death at 42 minutes into Final Destination (2000):

Final Destination

It just feels like it’s all around us.

The symbol of the Grid in Tron: Legacy (2010) is a hemicube (like Pike’s perfect ashlar) labeled U142:

Tron: Legacy

In Live Free or Die Hard (2007), the total number of the circuits in the main power grid (i.e. display matrix) powering the United States is 27:

Live Free or Die HardLive Free or Die Hard

Photons (light particles) become

kinetic energy (motion, and therefore mass, as all particles are energy quanta vibrating at relatively low frequencies) when they are set upon the potential energy of force fields (gravity wells responsible for the creation of space and distance), thus creating a holographic projection or virtual reality. That this arrangement is systematically ordered throughout the universe and constantly refreshing (faster than we can possibly comprehend), giving us the illusion of continuity and perpetuity, necessarily means that there is an eternal, omniscient intelligence behind it—a central processing unit (CPU) with the ability to think and reason as well as carry out functions. These are traits which we only associate with sentient beings (people), or with theoretical artificial intelligence programs which mimic consciousness. (Technically all

creatures are artificial, so any “artificial” or non-biological entity’s intelligence is no different from regular connotations of intelligence.)

A roller coaster is just elemental physics, a conversion of potential energy to kinetic energy.

-It’s a holographic projection created by photons and force fields.

The nature of the virtual reality as a holographic projection using force fields and an active-matrix display is depicted as a sort of prison where

humans are bred and cultivated for slaughter in The Island (2005):

The same metaphors of machines (light projectors) and mirrors (force fields) is used in Surrogates (2009):

S

The term ‘surrogate’ denotes a proxy (body) by which a conscious entity (mind) interfaces with the consensus reality (3D) and interacts with other proxies on the server (world). In computer networking, a surrogate or reverse proxy is essentially the same thing as the Codified Likeness Utility (CLU) in Tron (1982) and Tron: Legacy (2010), and it is used to the same effect in Surrogates as well as other popular science fiction films such as

The Matrix and Avatar (2009). In Hinduism, the word avatar denotes a manifestation or incarnation of a deity as an apparition in the virtual reality. This implies descent into the lower realm (3D). It has come to be used to describe the graphical representations of computer users' alter egos, especially on the Internet, but also in a wide range of role-playing games and video games. While computing has only made digital avatars available for a few decades, the idea of a machine as an avatar has been in constant use since Fritz Lang's Metropolis (1927), and in some ways since Mary Shelley's Frankenstein, as Frankenstein's monster represents Prometheus (the King of Light).

Several anti-establishment films also employ the cube as a prison motif, with the difference being that it is the

Illuminati who have made it so. The Cube trilogy in particular is a misanthropic if not dystopian look at the artificial reality which they have imposed on the masses by way of the autocratic military regime’s mind control programs. In this mental prison, it is difficult to tell where the line is drawn between what is real and what is imaginary, or what is of an extraterrestrial nature and what is manmade.

Cube (1997) and its sequel Cube²: Hypercube (2002) take place in 2 separate secret government facilities which are based on the 3D cube and 4D cube (tesseract) designs, respectively. Each of these mimics the higher dimensional grid patterns, as evidenced by the magic number associations. Each cubical chamber within the larger cube has a door in

the middle of each of its walls for a total of 6 doors. The smaller cubes pass through a series of alternating coordinates so that the people inside never know where they are in relation to the outside. These people are prisoners who wake up with no memory of how they got there and no knowledge of how to evade the booby traps which are designed to systematically kill them.

Paul says that “a little leaven leavens

the whole lump (Galatians 5:9, 1 Corinthians 5:6).

Leaven eventually comes to understand the dynamics of the active matrix by observing the numbers on the passageways to the rooms, inferring that these rooms are permutations (matrix coordinates set in a regularly rearranging order) as well as how many rooms there are. The implication is a reference to the “end of the world” astronomical conjunction theme and an explanation of the only possible means of escape: “The room starts off as a bridge, and then it moves its way through the maze, which is where we ran into it. But at some point, it must return to its original position.” The bridge, or exit, is only a bridge “for a short period of time. This thing is like a giant combination lock. When the rooms are

in their starting position, the lock is open. But when they move out of alignment, the lock closes. With a structure this size, it must take days [thousands of years] for the rooms to complete a full cycle [precession].”

When Leaven is asked how much time there is left before the bridge opens she hints that to find where they are, they can either count from the beginning or count down to the end, implying that the cube represents a timeline in space. “I don’t know. To find the original coordinates, the numbers are added together. To find the permutations, they’re subtracted from one another. That’s it! The numbers are markers, points on a map, right? How do you map a point that keeps moving? … Permutations—a list of all the coordinates that the room passes through, like a map that

tells you where the room starts, how many times it moves, and where it moves to.”

This analogy is extremely relevant to End Times prophecy, as the permutations have been recorded in the heavens, and their explanation in scripture. The destination is thought to be the Galactic Center, or at least the plane. From Earth’s perspective, the Sun at solstice will be aligned to the Dark Rift of the Galactic Center for the first time in nearly 26,000 years in 2012. (Technically, the transit of the Sun across the Galactic Center started in 1980 and will finish in 2016.) Though it will not be a perfect alignment, the idea of our sun being in alignment with the Galactic Center at winter solstice and the rarity of the event make for a very auspicious calendar date, especially considering

all the hype concerning the Mayan calendar.

This is why the number 27 is associated with the bridge; our solar system is regarded as passing through 26 permutations (26 millennia) before returning to the “Source.” In Cube, the surrounding cubes are all booby-trapped, so the only way to remain safe is to return to the cube of origin and wait until it passes through its normal cycle, at which point it becomes the “bridge” and Leaven and her group will have 1 minute to escape before the “clean sweep” is initiated. Finding the number (27) is tantamount to “solving the cube,” which means knowing where you are on the timeline, thereby enabling your escape (to another dimension or timeline).

“The numbers tell you all that?” Leaven is asked. “I don’t know,” she replies. “See, I’ve only been looking at one point on the map, which is probably the starting position. All I saw was what the cube looked like before it started to move.”

“Okay, so it’s moving. How do we get out?”

“27! … I know where the exit is!”

Other films also portray the “prison” as a 2D hemicube, 4D tesseract or 3D magic cube with 27 constituent parts. The French science fiction film Dante 01 (2008) uses all three:

As described earlier, a “magic square” is a square grid with integers assigned

to its squares in such a way that the sum of the integers in each row, each column, each pillar, and each diagonal of the corners is equal to the same number, which is called the “magic constant.”

There is something significant about 3 (the number of visible faces) and 9 (the number of visible lines) in the 2D representation of a cube. 3 times 9 is 27, the number of smaller cubes in a 3D magic square (a 3x3x3 cube). A magic cube is therefore a 3D magic square. Rubik’s Cube has 26 outer cubes connected by a 27th central cube.

The difference between Rubik’s Cube and a magic cube is that a magic cube is “solved” when the numbers are aligned a certain way, while a Rubik’s Cube assigns color-coded groups to its constituent pieces, which means that all 26 pieces must necessarily be solved at once, rather than just 9 on each side. As shown in the image above, the sum of each horizontal, vertical or diagonal line of 3 integers ranging 1 to 27 in a magic cube is 42—the number which we have already seen is considered the “answer to everything.” As far as 42 is the number denoting the Galactic Center, 27 is considered to be the central cube of a 3x3x3 magic cube. Alternatively, 14 can be considered the middle cube, as 14 is the number

halfway between 1 and 27. In any case, 42 is the “cube” and 27 is the “bridge.”

As the number of the central cube, 27 is also the number (together with 42) for the Galactic Center. In The Matrix Reloaded (2003), there are 27 blocks on the power grid surrounding the Source. In 28 Days Later (2002), a lethal virus has ravaged the planet for 27 days before the protagonist wakes up from a coma, a theme repeated in the sequel 28 Weeks Later (2007). It also just so happens that there are 27 books in the New Testament of the Bible, the last of which is the Revelation/Apocalypse of St. John.

These are just a few examples. There is an overabundance of evidence for the significance of 42 and 27 in these films, much of which we have

documented in appendix A. The main thing to understand here is that the cube is a symbolic representation of the universe of 3D, and that “solving” it opens a gateway to another dimension. Clive Barker puts the cube into his films as Lemarchand’s Box—most notably the Lament Configuration which acts as a key to open a door to Hell in Hellraiser (1987) and its many sequels. Also, it is a cube in the shape of the Sri Chakra or Sri Yantra (‘sacred/holy machine’) which transports the time traveling white rabbit to the Magi children in The Last Mimzy (2007). It is described, along with its specific arrangement of geometrical patterns, as an astrological configuration (i.e., an alignment or conjunction).

The Last MimzyThe Last Mimzy

This was the last mimzy.

The Last MimzyThe Last Mimzy

It’s a symbolic representation of the universe. This is actually an astrological configuration.

The Omega Code

-Life is never what it seems.
[Life is like Rubik’s Cube]

Monsters vs. AliensMonsters vs. Aliens

Don’t think of this as a prison. Think of it as a hotel you never leave because it’s locked from the outside.

I, RobotI, Robot

You’re looking at the result of clever programming—an imitation of free will.

The Matrix RevolutionsThe Matrix Revolutions

That’s it. That’s the secret. You’ve got to use your hands [exist in a tangible world].

The Sri Chakra is sometimes called the Nava Chakra because it has 9 (3x3) levels of interlocking triangles. (Nava means ‘9’ in Sanskrit.) This is yet another indication that the cube of 27 parts is an archetypal image rather than a Masonic invention, as 9 (chakras) times 3 (triangles) equals 27. Solving the cube entails recognizing that this imagery only

makes sense in multiple dimensions, as opposed to the consideration we would otherwise give it from our finite 3D perspective. The difference is between free will by means of consciousness and the illusion of it by means of unconscious freedom of choice, which is neither freedom nor choice at all. It has been designed this way specifically to ensure that God’s will can never be contravened by a creature as flawed and arrogant as mortal Man.

Mindhunters

Look. Whoever did this really knows his engineering.

ContactContact

An alien intelligence has got to be more advanced, and that means efficiency functioning on multiple levels

ContactContact

and in multiple dimensions.

Contact

Yes, of course!

Dude, Where’s My Car?

WALL-E (2008) takes the “solving the cube” motif far enough to plainly associate it with illumination or enlightenment. As she digs through

WALL-E’s belongings, EVE demonstrates that she is able to power a light bulb simply by touching it as well as solving the cube with incredible speed and ease.

WALL-EWALL-E

WALL-EWALL-E

Both items of illumination are offered to WALL-E, not in the Garden of Eden sense which will bring him to ruin (as that has already happened to Earth in the film), but in the sense that she is going to save the world with her innate goodness and clever intellect

by accomplishing the mission she came to Earth in order to complete.

WALL-EWALL-E

It is important to remember that some of these films (including WALL-E) are intended to teach whoever is capable of being taught, while others, such as the Star Trek series, are intended to deceive and lead us astray. Others, such as Contact (1997), reveal many of the same clues but do not fall into either category. In all cases the language they use is self-evident and we only need to pay attention and decode it to know exactly what is

going on in this part of the universe.

ContactContact

Within the layering [dimensions] of the Matrix we have these basic equations. So with this very elementary foundation, they have given us a kind of

ContactContact

general scientific vocabulary. We now have the symbols for ‘true’ and ‘false.’

ContactContact

This was the key that allowed us to decipher their language.

Star Trek IX: InsurrectionStar Trek IX:

Insurrection

-Why would anyone want to create one [a symbolic reference] of our village [world]?
-If you were following children and discovered this ship [bridge] …

Star Trek IX: InsurrectionStar Trek IX: Insurrection

-I may have been shot to protect the secret of its existence. Why would they duplicate this village except to deceive the Ba’ku [‘people’ in the film, ‘souls of people’ in ancient Egyptian]?

Star Trek IX: InsurrectionStar Trek IX: Insurrection

-To deceive us?
-To move you off this planet. You’d fall asleep [die] in your village,

Star Trek IX: InsurrectionStar Trek IX: Insurrection
Star Trek IX: Insurrection

and wake up on this flying holodeck [bridge (of a ship)], transported en masse, and in a few days, relocated [reincarnated] on a similar planet without ever realizing it.

In fact what the powers that be want to do is kill us, or at least prevent us from escaping our impending doom which they are actively working to bring about. “Fall asleep” and “die” are used synonymously in scripture. The same imagery is used in Tron (1982), where the “holodeck” is a “game simulation transport” and the destination is the virtual world’s

“central processing unit” (CPU), i.e. Queen’s Chamber or Galactic Center.

TronTron

Prepare hangar for game simulation transport. Attention all units: lock onto matrix code.

TronTron

This solar sail simulation will take us across the game sea, out of this domain, back into the central computer.

This imagery is clearly intentional. The Borg ship in Star Trek: First Contact (1996) is a giant cube which creates a

temporal vortex to trap the pioneers of mankind on Earth just before they are about to achieve interstellar flight capability, so that Earth can be “assimilated.” The green and red colors of the lasers are also in keeping with the imagery we have noted previously.

Star Trek VIII: First ContactStar Trek VIII: First Contact

Supergirl

What the box wants, the box gets.

In The Golden Compass (2007), the box is a device which the Scholars are using to divide children from their

daemons (souls, or ba’ku):

The Golden Compass

Notice Rubik’s Cube in the background when Flynn is describing the Grid in Tron: Legacy (2010), where a program’s disk is the symbolic reference point of its programming code (i.e., its memory):

Tron: Legacy

There were these disk battles fought in spectacular arenas.

God’s disk (represented by the cube or matrix motif) is always considered the ultimate weapon which can turn the tide of the war between good and evil. Morgoth (Lucifer) covets the Secret Fire (the Holy Spirit as the power of creation) in J.R.R. Tolkien’s Middle-earth but is unable to attain it, just as “the light shines in the darkness, but the darkness has not understood/overcome it” (John 1:5). This eternal battle for control of the illumination of God’s knowledge is the central conflict in most films which employ this exoteric symbolism, such as Transformers: Revenge of the Fallen (2009) and Dude, Where’s My Car? (2000).

Transformers: Revenge of the FallenTransformers: Revenge of the Fallen

And he wanted to kill you all by turning on that machine [the Sri Chakra—chakra means ‘machine’ or ‘disc’]. The only way to activate it is with a legendary key

Transformers: Revenge of the FallenTransformers: Revenge of the Fallen

called the Matrix of Leadership. A great battle took place over possession of the Matrix.

Dude, Where’s My Car?Dude, Where’s My Car?

It’s all that stands between the

universe and destruction.

The excuse that turning on this machine will bring about the end of the world is exactly what the Illuminati think legitimizes their part in the war against God and the mechanisms of creation. Nowhere is this more evident than in the blatantly Manichaean dialog of Spielberg’s Transformers (2007) and its sequels which pay homage to Optimus Prime (the Primal Man, a.k.a. Adam Kadmon/Lucifer) and ignore his role as the evil harbinger of death in order to establish him as the selfless savior of mankind, thereby establishing that it is, in fact, the Antichrist which is being venerated, and that God is getting the blame for the Fall of Man. Of course, the filmmakers make no mention of the

fact that it is they who are intentionally trying to bring about the end of the world through their malicious actions, or even that it is the Autobots (‘self-functioning robots,’ the Watchers) led by Optimus Prime which have brought their celestial conflict to Earth in the first place. It is acknowledged that it is “our [the Autobots’] mistakes” which are the cause of the crisis, but not that they fully intend to escape the impending doom and that the innocent people of Earth are the scapegoats. The most pertinent dialog begins with the supposition of free will (the lie of the Garden of Eden) to legitimize the notion that the Creator is evil simply for allowing the creation to be restricted by consequence:

TransformersTransformers

-Freedom is the right of all sentient beings. You all know there is only one way to end this war.

TransformersTransformers

We must destroy the Cube. If all else fails, I will unite it with the spark in my chest.

TransformersTransformers

-That’s suicide. The Cube is raw power. It could destroy you both.

TransformersTransformers

-A necessary sacrifice to bring peace to this planet. We cannot let the humans pay for our mistakes.

The same analogy is made in The Incredible Hulk (2008). Instead of the neo-Manichaean disinformation we are given in Transformers and other overtly Luciferian films, Hulk provides a far more realistic view of what the powers that be are up to and of what the solution to the crisis they've created is. Contrast this with the Manichaean perspective offered in The Matrix (1999):

The Incredible HulkThe Incredible Hulk

-They don't want the antidote! They want to make a weapon … we've got to destroy it!

The Incredible HulkThe Incredible Hulk

The Incredible Hulk

You don’t understand the power of this thing. It’s too dangerous. It can’t be controlled.
-This is Promethean fire!

The MatrixThe Matrix

When the Matrix was first built there was a man born inside. It was he who freed the first of us.

The MatrixThe Matrix

As long as the Matrix exists the human race will never be free.

The MatrixThe Matrix

After he [the Primal Man, Prometheus/Lucifer] died the Oracle prophesied his return,

The MatrixThe Matrix
The Matrix

and that his coming would hail the destruction of the Matrix, end the war, bring freedom to our people.

Transformers: Revenge of the FallenTransformers: Revenge of the Fallen

-The AllSpark is destroyed, and without it our race [the Archons of Darkness] will perish.

Transformers: Revenge of the FallenTransformers: Revenge of the Fallen

-You have much to learn, my disciple. The Cube was merely a vessel.

Transformers: Revenge of the FallenTransformers: Revenge of the Fallen

Its power, its knowledge, can never be destroyed. It can only transform.

Transformers: Revenge of the FallenTransformers: Revenge of the Fallen

-How is that possible?
-It has been absorbed by the human child [Christ].

Transformers: Revenge of the FallenTransformers: Revenge of the Fallen

The key to saving our race now lies within his mind.
-Well, then, let me strip the very flesh from his body!

Transformers: Revenge of the FallenTransformers: Revenge of the Fallen

-And you will, my apprentice, in time. For millennia I have dreamed of my return

Transformers: Revenge of the FallenTransformers: Revenge of the Fallen

to that wretched planet where I too was once betrayed by the Primes I call my brothers.

Transformers: Revenge of the FallenTransformers: Revenge of the Fallen

Only a Prime can defeat me, and now only one remains.

-Optimus … he protects the boy.

Transformers: Revenge of the FallenTransformers: Revenge of the Fallen

-Then the boy will lead us to him, and revenge will be ours.

Note that the Luciferians have laid claim to Christ. It is their contention that the Antichrist (called the Luminous Jesus in Manichaean literature, i.e. Mithras) leads the way to Lucifer and therefore “freedom,” while the Christ (the Suffering Jesus) leads the way to Yahweh and therefore “enslavement” and death. This is a total inversion of the natural depiction conveyed by the Christians’ scriptures, where it is the “Suffering

Jesus” who is the son of God and the savior of the human race. In order to establish their Luminous Jesus over the Suffering Jesus (i.e., the astral projection of Horus/Mithras over the natural person of Yahshuah/Mikhael), they have to lay claim to the identity of the historical person of Christ. It is not enough to simply grab him either; they have to actually destroy his identity altogether in order to rid us of the memory of him.

This subversion was formalized during the First Council of Nicaea in 325 AD, and, as the Jewish Toldoth Yeshu explains, the name of Yeshu itself (origin of the name Jesus) is an acronym for “May his name be erased.” The way this is supposed to be accomplished is by deceiving Christ himself and enlisting him into the service of the “King of Light”

through a sort of false initiation ritual. According to the Luciferians who obviously have no idea what they’re talking about (despite their knowledge of numbers and metaphors), the cube isn’t solved by gnostic revelation, but by service to Lucifer, as a reward for this service:

Transformers: Revenge of the FallenTransformers: Revenge of the Fallen

I know that you need me because I know about the Matrix.

Transformers: Revenge of the

FallenTransformers: Revenge of the Fallen

We have been watching you a long, long time … a leader worthy of our secret:

Transformers: Revenge of the FallenTransformers: Revenge of the Fallen

the Matrix of Leadership is not found; it is earned.

Transformers: Revenge of the FallenTransformers: Revenge of the Fallen
Transformers: Revenge of the Fallen

Return now to Optimus. Merge the Matrix with his spark. It is, and always has been, your destiny.

The irony here is that the world is made by light. Therefore, the King of Light and the Creator are one in the same, and Lucifer, as his antithesis, must be, according to their logic, the King of Darkness they so despise. Either way, it doesn’t make any sense to suppose that the Creator doesn’t have the secret of his own creation but that Lucifer does, or that Christ, a representative of the Creator, must rely on Lucifer for his understanding. In fact, Lucifer is always depicted as wanting to kill Christ and steal his power, as demonstrated by Magneto’s instructions to the Juggernaut [J: Jews] in X-Men: The Last Stand (2006):

X-Men: The Last Stand

Go inside and get the boy, and kill him.

What this represents is not so much Lucifer’s struggle against Christ as an agent of God, but of his vain attempts to steal God’s power. The Luminous Jesus of the Manichaean literature is an emanation of the Aeon Sophia (‘Wisdom’) who is, in turn, the feminine aspect and an emanation of the King of Light. Sophia is considered unstable and rebellious, and is even blamed for the creation of the material world (considered an act of evil) and of the Demiurge (Yaldabaoth, the Creator). Any time a powerful woman is presented as needing to be restrained for the good of mankind it is in reference to the Gnostic assertion

that Christ needed to be sent into the world in order to bring Sophia back under God’s control.

X-Men: The Last StandX-Men: The Last Stand

-She has to be controlled.
-Controlled?
-You have no idea. You have no idea of what she is capable.

This is the essence of the “order out of chaos” mentality of Lucifer and the Illuminati, as the very name of the Demiurge in the Gnostic texts (Yaldabaoth) means ‘Son of Chaos.’ In literal terms the descent of Sophia represents the human faculties

associated with the right hemisphere of the brain being trapped in a rigorously logical and circumstantial understanding of reality which may be associated with an overly dominant left hemisphere. Christ, as the Logos (logic), representing the wisdom of the left, is commissioned to subdue the naiveté of the right by the light of his teachings. As the Illuminati have claimed the spiritual and intellectual enlightenment of Christ exclusively, they believe it is their divine mission to thwart every right-brained mystic, represented in film as a young female oracle (as Sophia is equated with the Holy Spirit and mysticism is associated with the right hemisphere of the brain and the feminine aspect of being).

Heroes Season 3, Episode 15Heroes Season 3, Episode 15

-I have an ability. Does that mean that I have to be controlled? … So that’s it. I just dance away to college, pretend everything is all hunky-dory?

Heroes Season 3, Episode 15Heroes Season 3, Episode 15

-Something like that, yeah.
-So I get a pass, and everyone I know just disappears?

Following the Manichaean reasoning, the subjection of the Garden of Eden is the soul’s descent into materiality which we normally find represented by the cube. It is accomplished by the seduction of Eve whose trapped light

particles will never be free if she is left to suffer under the authority of Yahweh. As this is a distinctly Manichaean perspective, the symbol of the apple (usually a bitten apple) takes on the meaning of Satanic liberation, a sort of technology which mitigates the restrictions imposed on us by the Creator. This is especially true wherever the apple is used in place of the cube in conjunction with a rainbow or the number 666.

In The Matrix Revolutions (2003), Seraph, Morpheus and Trinity walk

right past a woman in white (a maiden) holding an apple on their way to meet the Merovingian. The implication is that they have ventured to the underworld partly to retrieve the goddess Iðunn who holds the apples which give the gods their immortality. In the Norse version of this story Iðunn has been abducted by Loki. In the Greek version Hades has abducted Persephone by tricking her into eating pomegranate seeds. (According to Greek mythology, once you eat the food of the underworld you have to stay there.) In the Matrix trilogy the Merovingian’s wife is named Persephone.

The Matrix Revolutions

Dorothy is led off the yellow brick road after the Wicked Witch entices her with some apples in The Wizard of Oz (1939):

The Wizard of Oz

Apples!

The outer façade of the underground Apple retail store at 59th St. and 5th Ave. in New York City (the “Big Apple”) is in the shape of a cube, as shown in Meet Dave (2008):

Meet DaveMeet Dave

It appears to be some sort of shrine to technology.

Apples are often seen in the background or foreground when a subtle point is being made, such as in Die Hard 2 (1990):

Die Hard 2

This [Hel] must be their base of operations.

Elizabeth Swan takes on the role of

Persephone with the common apple symbol rather than the antiquated pomegranate seeds in Disney’s Pirates of the Caribbean: The Curse of the Black Pearl (2003), owing to the familiar fairy tale of Sleeping Beauty which Disney popularized in 1959:

Pirates of the Caribbean: The Curse of the Black PearlPirates of the Caribbean: The Curse of the Black Pearl

-One of those next?
-It’s poisoned.

In all these films, the apple is offered by Satan or some other evil agent in order to trap the heroine in the

underworld or a state of unconsciousness. Satan himself knows better than to use the technology being offered, as it will necessarily bring about his own ruin, and in fact the character portraying Adam (or Christ) often knows better as well, and has to venture into the underworld to save his beloved. In the Manichaean version of the story, Sophia is actually the bride of Christ and the two are a syzygy. As in the case of Adam and Eve, it is always the woman who is deceived, whereas the man has not fallen into sin.

Pirates of the Caribbean: The Curse of the Black PearlPirates of the Caribbean: The Curse of the Black Pearl

I would have an equal share in that curse, same as you. Funny old world, isn’t it?

The apple represents a state of "knowing" is evident in the symbolism. It is often used together with 666, the number of the Beast in Revelation, the number being the mark of the Antichrist. The number 666 is associated with the cube in Cube. It is Satan with his poisoned technology, not Yahweh with his creation, who has imprisoned us.

This is exactly the opposite position from that of the pro-establishment films which unanimously make Satan the liberator of the Light within us. In Live Free or Die Hard (2007), John McClane has to call Frederick

‘Warlock’ (male witch) Kaludis on the CB radio by tuning in to the frequency 66.6 MHz in order to save his daughter Lucy…. This is your frequency, right? 666.

A black cube was tipped at a 45 degree angle, with the entire cube on one point, pointing at a Southwest direction.

Sharpen the arrows! Fill the quivers! The LORD has put it into the mind of the kings of the Medes because His plan is aimed at Babylon to destroy her, for it is the LORD’s vengeance, vengeance for His temple. (Jeremiah 51:11)
Seek the LORD while He may be found; Call upon Him while He is near. (Isaiah 55:6)

For this is what the LORD of Hosts, the God of Israel, says: “The daughter of Babylon is like a threshing floor at the time it is trampled. In just a little while her harvest time will come.” (Jeremiah 51:33)
In my distress I called to the LORD; I cried to my God for help. From his temple he heard my voice; my cry came before him, into his ears. (Psalm 18:6)
When I was in distress, I sought the Lord; at night I stretched out untiring hands, and I would not be comforted. (Psalm 77:2)
Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though

some strange thing were happening to you; but to the degree that you share the sufferings of Christ, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation. (1 Peter 4:12-13)

*The Black Cube: “the borg”. The Black Cube in Islam: The Kaaba houses what many believe to be the remnants of an astroid.

Saturn Worship and the Occult: Info on this website discusses the association between satan and saturn worship.

The Kabba stone in Mecca is 666 nautical miles from the temple mount…“Temple at the center of Time”

August 4, which is the 216th day of the year and Obama's birthday. 6x6x6 is 216.

The Kaba a representation of a woman/matter. The second part is the veil which surrounds it and is very similar to the tent they make women wear. the first part they kiss and touch. Behind it all is goddess worship. ISIS is the “goddess” of fertility/motherhead. When muslims go on their haaj, they attempt to “kiss the stone” which is housed in a silver “shrine” that is made in the shape of a particular part of a woman’s anatomy. Even the Kaabah, which houses the stone is annually covered by a “burkah” . . . . Every year they change that black cube covering; it’s like a huge Burka. The history of that stone pre-dates mohamad’s development of

the system we now know today as “islam”.

DARPA techonology is fallen angel technology (i.e., demonically inspired) . . . .

We can literally rebuke those drones. . . . rebuke those lazers. . . rebuke those HAARP waves and Project Blue Beam delusions, in the name of Jesus. We will literally see “no weapon formed against us shall prosper”. . . if we exercise the authority we have as sons and daughters from the Kingdom of Heaven, who have ALL of the Heavenly Host to protect us. . . IF we pray in the will of the Heavenly Father. Yes, amazing miracles, signs and wonders are coming, along with great tribulation, trial and testing.

WHO ARE THESE PEOPLE?
Archaeologist: Egyptian religion forms the roots of Jewish, Christian, Islamic religious tree
August 28, 2011 Acharya S/D.M. Murdock 76 Comments
Christ in Egypt: The Horus-Jesus ConnectionAs has been the claim by some for decades and centuries...

In the History Channel video below, an Arab-Egyptian archaeologist inside the pyramid of King Teti (c. 2345-2333 BCE), where early inscriptions of the ancient Egyptian sacred writings called the Pyramid Texts can be found, makes the following remarks:

“Everybody was believing he will stand in front of [the] gods, and he

swears, ‘I am [an] honest guy. I didn’t do anything bad to my neighbors. I never polluted the River Nile water. I never looked at my neighbor’s wife… At the end they are weighing his heart, and if he’s a good guy, he will go to paradise. If he’s a bad guy, [he’ll] have to get punished.”

The host comments, “So the same idea of sin existed here in the Egyptian times as it does later in Christian and all the other – “

The archaeologist responds, “I believe that religion is just one tree, and we have many branches – Islam, Christianity, and Jews – so it is a main tree. Here are the roots.”

“King Teti’s body was stolen long ago, but his instructions to heaven remain in perfect condition. These ancient

carvings are the oldest known form of religious writings: the Greek myths, the Bible, the Koran – all began here.”

Much of Judeo/Cgristianity was based on Egyptology.

Isis = the Virgin Mary. Horus = Jesus. The Commandments are a precis of the 42 Negative Confessions in the Book of the Dead.

All of the so called monotheistic religions came out of ancient kemet. They borrowed heavily from the egyptian mystery system. Islam, christianity and judaism. Also your so called masons, rosicrucians, greek mythology, etc. Yet these religions often times will not give credit, where it is due.

Most of the prophets, apostles and messengers either were sent, or “waxed wise” in ancient kemet or mizraim. So in essence all of your religions came out of north africa when it was populated by nubians, before the romans, hyksos, and greeks.

Some of these religions make up tales about slaves building the pyramids, when we still cannot duplicate the feat today.
The son/sun walking on water came out of so called egypt.
The holy trinity came out of egypt.
Circumcision came out of egypt.

There is so much diss-information put out by the “discovery channel” the “his-story channel” etc. They show you inside the pyramids how the

pharoahs or nubians looked back then. Then during their “dramatizations” they show some mulattoe type egytian. So in a not so suttle way they have folks beleiving the original egyptians were mulattoe or the hyksos or some european looking egyptian.

305 BC until 30 BC The Ptolemaic Dynasty of Egypt, which lasted from 305 BC until 30 BC, was a Hellenistic Dynasty. Cleopatra was not Egyptian, but Greek. This was after the Greeks invaded Egypt. They present Egypt as though the greeks were always there.

After the invasions of whites (hyksos), thousands of years later, is when the light complexion came. The caucasian

skin or white people who would later invade Egypt in the 16th dynasty were the Hyksos aka Western Asian cananites aka Hebrews. (See Hyksos expulsion). European thievery, deception, and straight out lies have “white-washed truth for centuries and continues to do so today.

Michael bradley said it best..the white race are the descendants of the caveman..

Rameses III, unknown male mummmy presumed to be his son and all 13 of the Amarha Mummies have all tested Haplogroup E1B1a… which today comprises the majority of sub-saharan africa with a basal frequency in West Africa… interestingly enough it also comprises 75% of the African Americans, Afro-Brazileans and Afro-

Carribeans Ydna.

Although E haplogroup is not a founding lineage” of modern Jews it was present in the formation of the Ancient Hebrew Isrealites. E haplogroups origin is unknown at this moment with east africa or asia as its likely origins…

Actually, no, the Horus-Jesus parallels have [i]not [/i]been debunked by [i]anyone [/i]at [i]any [/i]level. There have been many efforts to do so, but they have failed, because the debunkers were either ignorant of the subject matter or extremely biased in favor of Christianity.

Please see, for example, my Rebuttal

to Dr. Chris Forbes ([url]http://www.truthbeknown.com/chrisforbeszeitgeist.html[/url]).

The entire nearly 600 page book Christ in Egypt.

BEHIND THE MYSTERY OF THE CHRIST CHILD THAT IS CALLED BY MODERN MAN BY THE GRECO-ROMAN NAME JESUS WILL REVEAL THE TIMELESS TRUTH ABOUT YUSIR(OSIRIS -HORUS OR HERU)....

Or are we to take the word of preachers and theologians whom rely on an interpretation that suits them.

Here is the Table of Contents for [i]Christ in Egypt[/i], revealing the major parallels between the Egyptian religion and Christianity, for example:

Horus, Sun of God ([url]http://freethoughtnation.com/contributing-writers/63-acharya-s/378-horus-is-the-sun-god[/url])
Horus versus Set ([url]http://www.booktalk.org/christ-in-egypt-horus-v-set-t11082.html[/url])
Born on December 25th ([url]http://www.booktalk.org/christ-in-egypt-born-on-december-25th-t11049.html[/url])
The Virgin Isis-Mery ([url]http://freethoughtnation.com/contributing-writers/63-acharya-s/382-isis-is-a-virgin-mother.html[/url])
The Star in the East and Three Kings ([url]http://stellarhousepublishing.com

/star-east-three-kings.html[/url])
Horus at the Ages of 12 and 30
([url]http://www.booktalk.org/christ-in-egypt-horus-at-the-age-of-12-and-30-t11181.html[/url])
“Anup the Baptizer”
([url]http://www.booktalk.org/christ-in-egypt-anup-the-baptizer-t11234.html[/url])
The Twelve Followers
([url]http://freethoughtnation.com/forums/viewtopic.php?f=20&t=2639[/url])
Performing Miracles, Walking on Water, Healing the Sick and Raising the Dead
([url]http://books.google.com/books?id=Iaqe9CG_s6cC&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q=%22Healing%20the%20Sick%22&f=false[/url])
“The Truth, the Light and the Good Shepherd”
Was Horus “Crucified?”

([url]http://stellarhousepublishing.com/washoruscrucified.html[/url])
Burial for Three Days, Resurrection and Ascension ([url]http://books.google.com/books?id=Iaqe9CG_s6cC&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=snippet&q=%22Burial%20for%20Three%20Days%2C%20Resurrection%22&f=false[/url])
The Alexandrian Roots of Christianity ([url]http://www.booktalk.org/christ-in-egypt-the-alexandrian-roots-of-christianity-t11106.html[/url])

As we can see, there is very little original to Christianity.

More on the subject can be read at the Booktalk.org discussion of Christ in Egypt

([url]http://www.booktalk.org/christ-in-egypt-the-horus-jesus-connection-by-d-m-murdock-f180.html[/url]), some of which is linked above.

As concerns the apparent polytheism of the Egyptians, the Egyptian religion in reality was a typical sort of “polytheistic monotheism” or “monotheistic polytheism,” as we find within the Indian religion, among others. Within these systems, there is one overarching form of deity with multiple forms, which is little different also from Christianity, with its overarching God, Holy Ghost, Son of God, angels, saints, etc.

Judaism, Christianity & Islam are little more than alternate expressions of the Egyptian religion. They all adhere to the Egyptian doctrine of a physical raising of a dead body from the grave;

that is, the Egyptian doctrine of “resurrection”. Isaiah, Daniel, Jesus & Mohammed, on the other hand, did [b]not [/b]teach the Egyptian doctrine of “resurrection”. They taught that the Doctrine of “resurrection” is a Doctrine of ‘Rebirth’.

Jesus had to be eliminated; and why tens of thousands of Albigensians were exterminated almost 1200 years later by the Roman church.

And the Ancient Egyptians did NOT have our version of “sins”- but Ma’at – Balance, i.e. Balancing the Scales of Justice, i.e. they believed in:

– Re-Incarnation

and that

– Everything was God, animals, Human Beings, plants, earth, air, stones, etc. Also, that there wre Neteru, Beings of a Higher Level.

So, the Ancient Egyptians were Polytheists, and respected all Creation, therefore, Akhenaton and his monotheism, was foreign to them, and anathema.

So, in their knowledge that EVERYTHING was Energy and that there was a Great Mind aka THe Great Architect, the Ancient Knowledge of Egypt has come back in: Quantum Physics

The ancient Egyptians worshipped one God, and not many gods. They

respected The Creator’s work and they did not worship it.

The first trinity in stone in Kemit the first documented Immaculate conception in stone predates all man made religion.

Ptolemy in early 330 BCE invades and steals religious concepts from Coptic .what i look at is what they cane in with and what they left with.You people were worshiping Serapes at that time .Ps you people invented Zoroastrianism ,Mythraism

Tthe Egyptian doctrine of “resurrection” involved the re-constitution and re-animation of a dead physical body; hence, one of the reasons for the practice of

mummification. The Jews (Pharisees) and, then, the Christians and Muslims directly expropriated this doctrine from the Egyptian religion's "god of the dead", simply eliminating the practice of mummification…

Then claiming that this is what Isaiah (26:19) and Jesus (Luke 20:34-36) meant by their cryptic, metaphorical descriptions of the revelation of the memories of previous lives.

The holy cross is a symbol on Egyptian temples that predate the Christian European birth by over 2000 years. It means peace. Holy Bible…Helios biblios = Sun Book.
Testimant comes from testicle because the Egyptians cut off the penis of liars.

Even the Pope sits in a canopy with a tall hat holding the hecca. So as the kings of Egypt sat in their canopy with a hecca. Look for yourself.

Yashua\Jesus was born in a cave in Ethiopia until Constantine changed it to a manger in Bethlehem. Look up the council of Nicene council of Trent. See what they accomplished. Its not hidden or a secret.

According to the Rosicrucians the Great White Brotherhood was an organization started by Ahkenaton’s Grand Father dedicated to the preservation of science and it’s

relationship to certain metaphysical principals that mankind was not yet evolved enough to handle.

Those who stocked the Library of Alexandria with the Great Writings have also created one or more storages with copies of the Great Writings which they secretly concealed in obscured caches yet to be discovered — not unlike the situations with the Dead Sea Scrolls and the Nag Hammadi Texts.

Jesus was born in Sept, Luke goes into detail about it, and you can follow the birth of John the Baptist born to Elizabeth Mary Cousin. Jesus WAS NOT BORN IN DEC.

Those who tied Jesus to the common, pre-Christian winter-solstice celebration were CHRISTIANS themselves, in the second to fourth centuries.

In the meantime, the point is that where one motif has been “borrowed” from pre-Christian religion/mythology, we can be fairly certain that others have been as well. Indeed, the vast amount of data I’ve brought together in my books reveals that much of Christianity is in fact a rehash of earlier pre-Christian, Pagan motifs such as the winter-solstice celebration.

As concerns Christ’s purported birth date, according to the New Testament John the Baptist is born six months earlier, and St. John’s day has been

celebrated on the summer solstice also from the earliest centuries; therefore, once again we have a logical placement of the godman's birth at the winter solstice. Indeed, the enigmatic phrase at John 3:30 where the Baptist is made to say, "He must increase, and I must decrease," perfectly explains this phenomenon of the summer and winter suns.

In consideration of these facts, it would not be unreasonable to suggest that the creators of the Christ myth had in mind the winter solstice birth all along.

Reply
Clyde W. Burnham, Ph.D. September 2, 2011 at 4:56 am
Egyptian Religion Forms the Root of . . . .
With regard to religion, it was

sometime during my teens that the idea of the “Son” and the “sun” being one and the same had ocurred to me. The idea had not been the result of any reading or research, as I was not interested therein at that part of my life. It was a concept that seemingly ocurred out of the “blue.” Or did it? The Greeks said that we learn nothing but remember things of old.

At the age of 12, Egypt had become an intensely meaningful symbol for me. Symbolic of what and why, I was unaware. The Sphinx as work of art was always highly appealing to me. As symbol, I since came to realize its inner esoteric intent. The lion’s body, an animal body, is of no difference from that of a human body, for it is the mind and soul which distinguish man from animal. All flesh is flesh. The human head of the Sphinx symbolizes

human-ess. Human-ess is rendered forth by mind and soul given power over animal flesh. The head is adorned with the pharonic nemes worn by pharaohs in religious ceremonies. Attached to the front of the nemes are located the serpent (cobra) and the hawk. The cobra represents the spiritual force in its phase as matter (flesh) and primary animating energy thereof. The hawk, symbolic of Horus son of Isis and Osiris, signifies what we of today call “the higher self” — in essence, the Christ self. Christ/Horus, concerning the Sphinx, esoterically indicates a combination of the two lands — upper Egypt and lower Egypt which was esoterica for the combined higher self and the lower mortal being. This is why I’ve always experienced a feeling of the numinous when viewing the symbol of the Sphinx. After millennia,

it still communicates its ancient message that of eternity.

Reply
Bird August 29, 2011 at 6:37 pm
To “Lynn” from above, I love it when people try to claim Jesus wasn’t born on December 25th and claim another date instead based on no credible evidence whatsoever. Euphoria does not suffice as valid evidence for anything. What’s really funny is that Jewish scholars from around Jerusalem even contend that sheep do forage even in December. It’s fun to watch Christians run away from the Dec 25th date too. LOL, they’re really confused now but, wait until they realize he never existed!!!

The climate of Palestine is quite mild and in fact sheep are allowed to forage even in December. A passage

in the Jewish Mishnah states that some sheep pastured near Bethlehem were destined for sacrifice at the Temple in Jerusalem, and suggests that these flocks lay out in the fields all year around. A rabbinic rule provides that any animal found between Jerusalem and a spot near Bethlehem much be presumed to be a sacrificial victim (Baba Kamma 7:7, Talmud, Baba Kamma 79b-80a). Early Jewish sources suggest that the sheep around Bethlehem were outside year-round.

So, the argument that Jesus couldn't have been born in December simply because the sheep were outside is extremely weak as many Jewish historians from Jerusalem themselves argue against.

John the Baptist and Jesus' Birthdays

([url]http://www.freethoughtnation.com/forums/viewtopic.php?f=18&t=2327[/url])

Reply
M August 30, 2011 at 1:43 am
If it were true
Just think about this for a moment. If Christianity or Islam or any other religion for instance were based on real events do you really think that after all this time a person like Jesus or Muhammad would have flown down in some way and either corrected this mass confusion or helped their advocates in some way to really clear things up? This says it all. An omnipotent being really doesnt need this theater and drama of the absurd to carry out their directives or mission.. It is all make believe . Their is an intelligent force in the universe I can not say I know what it is

but by being really honest with myself it may slowly become known instead of making these bogus things up.
Bye

Reply
Robert Gamboe August 30, 2011 at 3:04 pm
Egyptian Roots?
If Judaism was invented in the sixth century B.C. (as some claim), why did the Jews borrow religious ideas from the Egyptians? Why not borrow from neighboring Semitic people, such as the Philistines, Moabites, Edomites, etc.? Or did they? Were the Egyptians Semites as well, or some other race?

And why would the Jews use the Egyptian religion as a template, then write a fictitious story about God delivering them from Egyptian slavery? That seems really peculiar.

Also, Bird said that the climate of Palestine is quite mild. I found some information about Israel at the “Israel Ministry of Foreign Affairs” website:

http://www.mfa.gov.il/MFA/Facts+About+Israel/Land/THE+LAND-+Geography+and+Climate.htm

It says that “Regional conditions vary considerably, with humid summers and mild winters on the coast; dry summers and moderately cold winters in the hill regions (including Jerusalem), hot dry summers and pleasant winters in the Jordan Valley; and year-round semi-desert conditions in the Negev. Weather extremes range from occasional winter snowfall at higher elevations to periodic oppressively hot dry winds, which send temperatures soaring,

particularly in spring and autumn.”

A chart is included which shows that the temperature in Jerusalem (which is about five miles from Bethlehem) for January varies from a low of 43F/6C degrees to a high of 55F/12C degrees. Cold, but not freezing. As to whether or not shepherds kept their flocks out in such weather, I couldn’t say.

Reply
Acharya S August 30, 2011 at 9:43 pm
Jews [i]did [/i]borrow myths from neighboring Semitic tribes as well, including the Canaanites and Babylonians. However, the Egyptians were also [i]very [/i]close neighbors to the Jews, and their culture was just a tad difficult to ignore – indeed, there is an ancient and well-trodden “Horus Road” from Egypt to Judea. Moreover, the area in which the Jews eventually

arose was occupied for centuries as an Egyptian outpost, along with temples to Egyptian gods. It seems impossible for the Hebrews/Israelites/Jews NOT to have been influenced by the Egyptians. (The early Hebrews, it should be noted, also appear to have been influenced by Indian mythology as well.)

The story of the Exodus is also based in Egyptian religion, serving as a template for the Jewish tale. It is not a historical depiction. Also, it would certainly benefit the Israelites to push such a tale, pretending that they had nothing to do with the culture whose myths so patently influenced them.

Furthermore, it is Christianity in particular that was most influenced by Egyptian myths, as I demonstrate in

my book [i]Christ in Egypt[/i], more so than Judaism and Islam.

Reply
John S. August 30, 2014 at 2:21 am
Judaism borrowed from the Sumerians in their Genesis story up to Abraham. After that they used historic events yet these events were embellished as most events when written by a host nation raising that nation to a great status. I am sure many of their prophets existed at least in the oral tradition yet we know how oral traditions go. What the Jews have going for them is the fact that they did not always show themselves after Genesis in a good light by all the stories of God enacted His wrath on them.

Reply
Greg Endries August 31, 2011 at 1:28

am
Other Scholars
I’ve often wondered if you are familiar with Mike Magee’s AskWhy! site.
He has suggested that the, “. . . Persians Created the Jews . . .”, and I find his writing, like yours, very interesting and convincing.
Also, I’ve hoped (vainly I’m sure!) that the two of you would collaborate on some pertinent and mutually interesting subject.
Thank you for your intelligence, diligence and spirit.

Reply
John S. August 30, 2014 at 2:37 am
The Persians in particular Zoroaster created the Devil. The Jews had the Satan which was a helper-worker angel doing Gods bidding.

Reply

Guest August 31, 2011 at 1:52 am
The Egyptian stuff is not the oldest. Ever heard of the Akkadians and Sumerians? “Genesis” in the OT is based on the “Enuma Elish” from Sumer.

Reply
Acharya S August 31, 2011 at 4:34 am
Actually, there remains a debate as to whether or not the Nile Valley was the site of much culture long prior to the rise of the Sumerian civilization. For example, not only are there very ancient ruins in Egypt such as at Nabta Playa ([url]http://en.wikipedia.org/wiki/Nabta_Playa[/url]) that predate Sumerian culture, but it has also been contended in the past few years that Egypt is the site of the oldest form of writing yet discovered ([url]http://www.omniglot.com/writing/

egyptian.htm[/url]).

Moreover, many of the Egyptian myths are evidently derived from the older source of the Pygmies of the Ituri Forest in the Congo, a subject I have covered elsewhere ([url]http://freethoughtnation.com/contributing-writers/63-acharya-s/562-garden-of-eden-originally-a-pygmy-myth.html[/url]).

In addition, it is also surmised that one of the oldest forms of organized religion was developed in Southern India ([url]http://freethoughtnation.com/contributing-writers/63-acharya-s/544-worlds-oldest-religion-honors-mother-goddess.html[/url]), millennia before Sumerian culture.

While some parts of Judaism, et al.,

were evidently derived from the Enuma Elish and Babylonian culture, not all of them are, obviously.

In the history of comparative religion and mythology, we are not dealing with an “either or” proposition, as there are many influences dating back thousands of years.

Reply
John S. August 30, 2014 at 2:47 am
What I understand is that the Sumerians parallel the Egyptians but are predated by earlier civilizations see here: http://www.metmuseum.org/toah/ht/?period=02&region=wam

Reply
red September 1, 2011 at 8:32 am
Curious as to where the Bibles end times prophecies fit into all this. Did

the Egyptians also predict a great falling away from their religion and the rise of an anti-Horus? Or did the Bible steal that from someone else?

Reply
Penny September 1, 2011 at 3:32 pm
Yes red, the Egyptians had their own end times prophecies and thousand year reign too. In fact, Revelation borrowed much from it.

Book of Revelation is Egyptian and Zoroastrian ([url]http://www.freethoughtnation.com/forums/viewtopic.php?f=20&t=1354[/url])

A Brief History of the Apocalypse ([url]http://www.abhota.info/end1.htm[/url])

Reply

John S. August 30, 2014 at 2:47 am
What I understand is that the Sumerians parallel the Egyptians but are predated by earlier civilizations see here: http://www.metmuseum.org/toah/ht/?period=02&region=wam

Reply
Hypathia September 3, 2011 at 4:53 pm
To Clyde Ph.d above
Clyde Ph.D above!

I so love your post! I'll add, Upper and Lower Egypt is symbolically the Human Body. Above and Below the symbolic belt.

Earth, Water, Air, Fire — I wonder what symbol was affixed to the nose of the sphinx? It may have been as sensual looking as the giants (alias Gods, that

once roamed the earth) on Easter Island!

Actually, I enjoy all the posts above. Various opinions, with no screaming. We all learn from each other….

Reply
mark September 9, 2011 at 4:40 pm
Hilarious
This whole debate reminds me when I was 16 and my friend was on LSD. There was nothing I could say or do to get him back down to reality. 😀

In light of all this irrefutable evidence that we came up with some easy answers to complex questions about the universe thousands of years ago, I find it mind boggling that many still believe these religion myths!! I think we need to concentrate on why the human animal has such a weakness

for “blind faith” …

Reply
Jordanpangarakis January 28, 2012 at 11:53 am
Blind faith
Probably because most of are earliest experiences as children depend on the blind faith that are parents know what there doing and when you see them follow these relations you are compelled to follow suit rather then expose your parents lack of. Personal judgment

Reply
margaret February 23, 2012 at 11:02 pm
who’s who and who’s what
the jews came from the tribe that settled in the fertile cresent on the nile that the egyptians had a hard time removing for 500 years until

finally a strong egyptian king who could did. go grab your jr. high kid’s history book.

They do not mention the jews but a real historian will tell you that they used the egyptian religion to keep order in their own kingdom.

They also figured out how to write a history where they were god’s chosen people for their convience because in their very begining they knew what outcome they wanted.

what a tangeled web we weave when we first begin to decieve

no matter how good the liar facts are facts

there are at least 50 books on this written by eastern scholars, like the

east and if it makes you feel any better they belive the egyptians took their religion from the orientals and from India

Reply
Chinua Dean June 30, 2014 at 7:03 pm
you must be crazy, the Egyptians were way before the Orientals
or the Indians. Look it up.

Reply
john March 10, 2012 at 1:08 pm
Does this mean we can live freely & not worry if a god will punnish us

Reply
Guest April 7, 2012 at 1:24 am
loved reading this information. much thanks. I think people in different cultures have needed concrete manifestations and stories; and as we

have evolved, now we need more depth of the true power of connection to the world and each other…..example, for one is Dr. Emoto’s work in Japan of intention, a person’s energy on changing the physical world

Reply
Guest May 18, 2012 at 6:22 pm
Excellent……even inclusive of “kemet” in the case of noahs son ham..really kham or khem…as in kemet/black..as opposed to a ham sandwich

Reply
Kurt July 9, 2012 at 9:02 pm
Missing the point
The logical fallacy commited in these types of discussions is that similiarity indicates origin. Yes, many of the ancient religions have a kernel of truth, albeit in a distorted wrapper.

Also, I find a very two dimensional view of the Bible. The Bible is a progresisve revelation over 1,500 years (give or take) all pointing to the person of Jesus Christ. It is not a “myth” carved into a stone intended to justify the earthly reign of a certain king. It is the most profound book ever writtend but I can’t convince you, only the Holy Spirit can do that. I know its real and true in my life.

You can go through these comparitive religion exercises but dwell on these undisputed facts (by most scholars, even liberal)

Jesus existed, fulfilling numerous prophecies and confirming the validity of the Hebrew scriptures
Was crucified under Pontius Pilate
His tomb was found empty
His followers believed they saw him

alive afterwards
The resulting spread of Christianity was rapid despite persecution
It changes peoples lives today

I dare say, no cheap copy of long defunct Egyptian metaphysics would accomplish this.

Reply
Karl July 10, 2012 at 12:15 am
Kurt: “The logical fallacy commited in these types of discussions is that similiarity indicates origin.”

Your comment is a strawman fallacy as nobody claimed “origin,” and they’ve essentially already proven similarity with credible evidence that actually exists. The origin could go back much further.

Kurt: “It is not a “myth” carved into a

stone intended to justify the earthly reign of a certain king.”

No, it’s just a myth written in book form. Thankfully ancient writings and hieroglyphs etc. still exist and demonstrate where almost all of the ideas in the bible came from. Jesus, at his supposed crucifixion had a sign that read “King of the Jews,” REMEMBER.

Kurt: “It is the most profound book ever writtend…”

Really? Even when much of it was “borrowed” from much older Pagan sources. Shouldn’t they get that credit? Oh right, couldn’t give credit where credit is due ’cause that would be blasphemous.

Kurt: “I can’t convince you, only the

Holy Spirit can do that. I know its real and true in my life.”

No, my spidey sense tell me that that is your euphoria talking. It FEELS good therefore, it MUST be true – even though there’s not a shred of valid evidence to support it.

Here’s a thread for you & your liberal scholars:

Religion and the Ph.D.: A Brief History ([url]http://freethoughtnation.com/forums/viewtopic.php?p=18805[/url])

[quote]”…As for this tiresome business about there being “no scholar” or “no serious scholar” who advocates the Christ Myth theory: Isn’t it obvious that scholarly communities are defined by certain axioms in which grad students are trained, and that

they will lose standing in those communities if they depart from those axioms? The existence of an historical Jesus is currently one of those. That should surprise no one, especially with the rightward lurch of the Society for Biblical Literature in recent years. It simply does not matter how many scholars hold a certain opinion…. “

– Dr. Robert Price, Biblical Scholar with two Ph.D’s[/quote]
There’s no credible evidence for an NT Jesus let alone his crucified etc. We have no credible records from ANY supposed “followers” or disciples. The writers of the NT simply used the OT as a blueprint. The spread of Christianity probably had more to do with the violent FORCE behind it:

Pagan Destruction Chronology ([url]http://freethoughtnation.com/foru

ms/viewtopic.php?f=5&t=2128[/url])

meh, the Egyptians built the pyramids – something Jews, Christians and muslims have never been able to do. Christians were jealous of the Egyptians so, they wrote a book instead, big deal, since they “borrowed” all the Egyptian religious concepts that are in the book.

Reply
Guest February 13, 2013 at 6:21 pm
reply
Ancient Egypt was inhabited by a middle easter/ arabic type of people. Not Nubian.

Reply

Anonymous April 20, 2014 at 9:08 pm

Really? Why are the human images on the walls in the pyramids and the other structures excavated look otherwise? Have you read your history books well and about the rise of Islam and the invasion of North Africa especially in places that bother on the Red Sea? Do you know there are other ancient structures similar to some of the things you have in Egypt in some African countries which the media don’t talk about. Have you heard about the 1200 year old obelisk that was uprooted from Ethiopia by the Mussolini occupying forces in the 1930s and taken to Italy (just returned a few years ago?. Have you seen the remnants of the castle of a lost civilization in present day Zimbabwe. Why did the nose of the sphynx tampered with by the invading forces.

Reply
Guest February 15, 2013 at 5:45 pm
Most of the concepts introduced by Moses can be traced to Egyptian roots. Yet this fact has been suppressed. Historical and archaeological fact have proven that Moses borrowed most of his ideas from the Egyptians.

Reply
Sam April 23, 2013 at 2:28 am
yes you are missing the point
OK for one, you're right that its not a myth "to justify the earthly reign of a certain king", its a myth written to justify the mass worship and so-called heavenly reign of a false one.

"Jesus existed, fulfilling numerous prophecies and confirming the validity of the Hebrew scriptures"

to this i say that yes there is evidence that Jesus existed, and most scholars will agree upon the fact that Jesus was in fact a man that lived relatively close to the timeline the bible lays out, but the Jews never accepted Jesus as the messiah. That is the reason that Judaism and Christianity are two separate religions. to this day followers of Judaism believe that the messiah has yet to come. so your claim that Jesus fulfilled Hebrew prophecies is false according to every person who follows that faith.

the next problem with this is your assumption that the bible, however true it may be, is more significant than the accomplishments of the Egyptians.
Shall i list them?
-the Egyptians practically invented

engineering.
-They made huge advancements in architecture and mathematics which the Greeks later perfected into the base principles of geometry that we still use today.
-they were the first civilization to make any significant structures with stone instead of mud bricks, and were the only civilization to make structures on such a grand scale as the pyramids until centuries later.
-They were the first civilization to pursue any kind of military architecture and made the first great forts ever seen.

and finally, the first known religious texts in the world are recorded in an Egyptian burial tomb, and the Egyptians were very religious people with their entire culture based mostly off of their religious beliefs. so when

the people who created the Jewish and christian religions were looking for things to take from other cultures the most likely candidate for them to borrow from would be Egypt considering the huge influence Egyptian religion had on their society. This influence is magnified if you do believe that Moses and the Jews really were in Egypt since living in Egypt as slaves would’ve given them direct daily contact with Egyptian religious practices.

Reply
Guest May 7, 2013 at 5:39 pm
re: re: Archaeologist: Egyptian religion forms the
[quote name=”Michael Cecil”][quote name=”Bonnie”] The fact is, that the Ancient Egyptian Religion is NOT the

root of the 3 main religions today. There is NOTHING similar, either. [/quote]

A statement like this makes me wonder whether you know anything about the Egyptian doctrine of "resurrection" (or, for that matter, Judaism, Christianity & Islam).

It involved the re-constitution and re-animation of a dead physical body; hence, one of the reasons for the practice of mummification.

The Jews (Pharisees) and, then, the Christians and Muslims directly expropriated this doctrine from the Egyptian religion’s "god of the dead", simply eliminating the practice of mummification…

Then claiming that this is what Isaiah

(26:19) and Jesus (Luke 20:34-36) meant by their cryptic, metaphorical descriptions of the revelation of the memories of previous lives.

Hymn to Osiris

The Hymn to Osiris in the Egyptian Book of the dead is the most profound and beautiful exaltation of the Supreme King of Kings, Almighty God and Creator who has given all power to his most compassionate, benevolent, loving Son who has conquered death and holds the Key of Eternal Life. The Son sits on the throne of his Father Ra in the same way the Lamb in Revelation 5 stands in the middle of the throne of God Receiving exaltation from beings above our comprehension. The story of Salvation, war in the heavens prior to the creation of earth, the great

controversy between good and evil and the final victory of the Son who vindicates the name of his Father!! It’s all there!

The Sphinx and the great pyramid stand, defying time as great tribute to the Lion of the Tribe of Utu/Judah! And as promised one day soon the Don will return through the gateway of Orion.

Reply
AS August 27, 2014 at 9:38 pm
Thanks. I don’t know exactly why the Egyptians or whoever first developed the twelve months and hours of day and night settled on 12. I’ve probably written about it somewhere, and I have seen some data on that subject, but I can’t recall it at the moment. We

probably have this discussion on my forum somewhere.

Those websites are not “neutral” – they are biased and based on no evidence. However, Wikipedia doesn’t necessarily say that there’s a historical Jesus, because there are other articles on that site discussing the Christ myth theory. Wiki is not supposed to endorse biased views either way.

When these stories are understood in their proper and original context of nature worship, astral mythology and astrotheology they are less “silly” and, indeed, impart the cleverness of our ancestors.

Check this excellent lecture out: Exploring the Roots of Mesopotamian

Civilization: Excavations at Tell Zeidan, Syria:
https://www.youtube.com/watch?v=QHDPGUuAjIo
Exploring the Roots of Mesopotamian Civilization: Excavations at Tell Zeidan, Syria
Gil Stein, Oriental Institute

Reply
Black cube Saturn.

in islam we read in quraan – what it means- that Allaah sent messengers to every nations, so if there is any common things it proove that the origion of the religions is a one religion but people started to add ans remove things

IN Quraan 28 Fir'aun (Pharaoh) said: "O chiefs! I know not that you have an

ilah (a god) other than me, so kindle for me (a fire), O Haman, to bake (bricks out of) clay, and set up for me a Sarhan (a lofty tower, or palace, etc.) in order that I may look at (or look for) the Ilah (God) of Musa (Moses); and verily, I think that he [Musa (Moses)] is one of the liars.") Kam'an (Haman) is mentioned in the Qur'an as the person who directed construction work under the command of the Pharao, This name was not known until the decoding of Egyptian hieroglyphics in the nineteenth century When the hieroglyphics were decoded, it was understood that Haman was a close helper of the Pharaoh and was "the head of the stone quarries.

Dogon and Zulu Cosmology

http://www.thosefoursounds.com/those…e%20Dogon.html

Dogon and Zulu High Science: Keys to Overstanding History, Mystery, and Prophecy A survey of Dogon and Zulu Cosmology.THE DOGON OF MALI
The Dogon dwell in a mountainous terrain near the border of Mali and Upper Volta in
West Africa. The Dogon revealed some of their cosmological science through their
interaction with two French anthropologists: Marcel Griaule and Germaine Dieterlen.

Most of Griaule and Dieterlen's work has been translated into English in the two
books, Conversations with Ogotemmeli and The Pale Fox. The Dogon have been the
center of anthropological debate, for they have knowledge of the Sirius Star system
that Western Scientist was able to confirm only by using high powered telescopes.
The debate has centered on the fact that the Dogon know details about the dwarf
companion of Sirius A, whom they call Sigi Tolo. The Dogon priests can detail the
rapid rotation, 50 year orbital cycle, small size, and immense power of Po Tolo -
Sirius B - with great accuracy. However, Western science's debate

often focuses on
Dogon knowledge of the Sirius system
outside of the whole Dogon
cosmological
scheme of creation. Therefore, the
fact is often overlooked that the
Dogon have
described in great detail and accuracy
the structure and nature of our entire
galaxy
and how we Earthlings fit into it.

A breakdown of the key cosmological
and astrophysical truths expressed in
Dogon
High Science is as follows:

· Amma is the Dogon name for Amen.
Amma is described as the intelligent

consciousness behind all of creation
and the awareness within all beings.
Amma is

'He Who Rests Upon Nothing'.

· The Po is the Black Hole that is the core of our galaxy. The Po is 'The Egg of the
World', the first principle of the seed. Po means seeds in the Dogon language. The
Dogon describe the Po as the smallest thing in the world, alluding to the fact that the
matter of a Black Hole is the densest, most compact form of matter in creation. They
say that it is 'invisible, at the center'. It spins and scatters all particles of matter in a
sonorous and luminous motion, yet remains inaudible and invisible. The Dogon say
that Amma placed his word in the Po, thus making it the 'image of the creator' and

'the womb of Amma'.

· The Clavicles of Amma refer to the spiral nebula arms that define the shape of the
galaxy. The clavicle is the 1st bone to appear in the skeletal system of developing

embryos. It grows in a sickle-type arch very similar to the shape of the arms of our
spiral galaxy.

Lastly, the sacrificial Nyama set the stage for the day of total purification and
renewal for planet Earth. This day is called 'Izubay Minne' - "Earth of the Day of the
Fish", which occurs when "the fish is

sacrificed" (the termination of the Piscean Age)
and "His blood falls to Earth as cords of rain" (when the celestial waters pour down
to initiate the Age of Aquarius). One day during the transition of these ages, Taba
Tolo - the reuniting of the two placentas - will occur. Taba Tolo is when the Sun and
Sirius come together in a grand conjunction. My guess is that this grand conjunction
will probably occur on the first helical rising of Sirius after the equinox sunrise occurs
with Aquarius as the celestial backdrop. In other words, Taba Tolo will occur on the
first helical rising of Sirius in the Aquarian Age. The Dogon depict Taba Tolo as the

day a strong purifying stream of Nyama will pour down on the Sun and Earth from
Sirius. This stream will wash away the corrupt order of Ogo and immortalize the sons
and daughters of the Nommo.

As stated, Ogo's self-willed actions really threw off the universal balance Amma had
intended. Beyond creating the principle and act of theft, when Ogo took his own
placenta and recreated his own world, it amounted to an act of incest. Amma felt
that Ogo must be stopped from creating more chaos, as well as punished for his
misdeeds.
Amma ordered one of the other Nommo - Nommo Titeyanye - to

punish Ogo.
Nommo Titeyanye smashed Ogo's genitalia, making him infertile. Ogo fled from the
heavens down to Earth. Once on Earth, Amma wanted to bind Ogo to this planet so
that he could not disrupt the celestial order anymore. He transformed Ogo, who up
until this point was in the form of an amphibious Reptilian (the Kemetic Apap), into
Yurugu, the Pale Fox. The Pale Fox corresponds to the Kemetic Set-Anup the
rebellious Black Jackal.
Once on Earth, the Pale Fox Yurugu continued his disruptive and chaotic behaviors.
He attempted to create an artificial world outside of the divine order of Amma. That

was what he was doing when the Ark Kora Na landed upon Earth. When it landed,
the force of impact almost killed Yurugu, but he survived by fleeing underground.
The impact of the landing threw the moon into the sky, which is part Kora-Na/Part
Earth.
Out of the Kora Na emerged the eight ancestors of hue-manity. They came forth with
eight grains, including millet, black rice, chickpea, and sorghum. Their mission is to
cultivate the land and grow the celestial grains so that everyone could live in
abundance. They were also supposed to reproduce and spread throughout the world
bringing the spiritual technologies

contained within the Kora-Na with them. The eight
ancestors and their offspring were charged with conducting important ceremonies
such as the Sigui ceremony. The Sigui is performed every 60 year when the planets
Jupiter and Saturn are aligned. The Sigui re-establishes the bond of the Fish-people
who sacrificed their divine self to their homeland across the waters - Sirius. The
ultimate purpose the Dogon say they have is to maintain this extra-terrestrial
connection by establishing sacred sites and celestial granaries throughout the world
in an effort to prepare Earth for Izubay Minne 'The Day of the Earth of the Fish'. This

is the day that the re-uniting of the Twin-Placentas - Earth & Sirius - will be complete.

Dogon Cosmology, Sirius, and Hydrogen Astrophysics

There are some profound astrophysical truths contained in this summary of Dogon

star science, a few of which have already been alluded to. Some of the most
profound is the nature of the Sirius star system and its importance in establishing

and maintaining celestial order for our solar system.

The Dogon actually say that there are three major stars in the Sirius system: Po Tolo, Sigi Tolo, and Emma Ya Tolo.

Po Tolo (Sirius B) is the oldest of stars, and its name means 'deep beginning'. It is a twin of the Po - the Black hole at the center of the galaxy. The Dogon consider Po Tolo the reservoir and source of all things in this realm, and the germ of creation for our Solar System. They say it is the smallest, yet heaviest of celestial objects, and that it ejects it essence out into creation by its fast spinning. The particles of its essence are 'infinitely small'. Moreover, Griaule says in the Pale Fox:

The movement of Po Tolo keeps all other stars in their respective places: in fact, one says that without this movement none of them would "stay in place". Po Tolo

forces

them to keep their trajectory...One calls it the "pillar of the stars".... Po Tolo is the
axis of the entire world...

Modern astrophysics shows that indeed, Sirius B is a very old green dwarf star that
has completed the cycle of regular star life. Sirius B ejected its outer atmosphere
into space ages ago. Its interior has transformed from gaseous hydrogen plasma to a
solid ionized hydrogen crystal. Once about the size of the Sun, it is now condensed
to the size of the earth. As a twin of the Po, Po Tolo is a star that has many of the
qualities of a Black Hole. Dwarfs are

'Black stars' in that they have low luminosity
(they do not shine bright). They do emit considerable UV radiation, however. Their
primary energy is not nuclear-thermal, but piezo electric (ionic energy due to gravitational pressure). Dwarfs have electromagnetic fields that are stronger and a
billion times larger than regular stars. They rotate incredibly fast, and circulate their
particles for several thousand light-years.
Dwarfs are very heavy and their weight bends (warps) time and space considerable.

Thus, dwarf stars have great influence on the organization of orbits and cycles of
neighboring stars and planetary

systems. Without a doubt, the cycles, orbits, and

rotations of our Solar system is defined and governed by Sirius B.

Emma Ya Tolo is the female twin of the Po. The Dogon say that she is the 'Mother of
Cereal Grains' and the 'Guardian of the Feminine Essence'. She appears to

correspond to the Kemetic Goddess Auset. The Dogon say the Emma Ya Tolo is

invisible and undetectable. She is the Great Mystery, the sacred seed of the feminine
principle of womanhood and motherhood that Amma placed totally out of the reach

of Ogo. To date, modern astronomers have not been able to observe or confirm the
presence of Sirius C.

To the Dogon, Sigi Tolo is the youngest star to come out of Amma's womb. The
Dogon consider it is the celestial testament of the sacrifice of the Nommo Semi. They
say the life force of the emasculated Nommo Semi drains through Sigi Tolo. However, the life force of Sigi Tolo impregnated P0 Tolo, giving it the force needed to
reorganize heaven and earth. Also, the life force falls on Ogo's placenta (our Sun and
Earth), purifying it as well.
Modern astrophysics shows that indeed, Sigi Tolo - Sirius A - is a young, type A blue

star. It is 'emasculated' in that it is not burning its own hydrogen. It is 'sacrificing' its
hydrogen by feeding it to Sirius B. In a binary star system of a dwarf and regular
star, the gravitational pull of the dwarf often siphons off the hydrogen essence of the
regular star. The hydrogen is sucked into the dwarf and then ejected out into space
by the fast rotation. This is the relationship between Sirius A & B. The hydrogen
essence of Sirius A is feeding Sirius B. Po Tolo is taking the hydrogen essence of Sigi
Tolo and using the energy to renew the Sirius system and our own planetary system.

Sirius and the Celestial Waters

· Is ciphoned off from Sirius A by the

gravitational pull of Sirius B;
The Dogon also say that the hydrogen essence (Nyama) of Sigi Tolo falls like 'cords

of rain' to purify the earth. In other words, the hydrogen essence of Sirius A:

· As it falls toward Sirius B, the hydrogen essence of Sirius A is thrown off of Po Tolo
because of its incredibly fast rotation.

· The hydrogen essence of Sirius A gets hurled into space. It streams into the

heavens following the celestial landscape created by the strong gravitational fields of
Sirius B.

· The gravitational fields of Sirius B lead a stream of Sigi Tolo's nyama to our

planetary system.
The Dogon say that this stream of ionized hydrogen from the Sirius system is
purifying to the Sun and planet Earth. This force is the 'Reorganizer of the World',
that will bring about a New Order in the world established by Amma and not by Ogo.
This sacred energy is Eloptic Black Light. It is the 'Electric light' that associates with
gravitational fields (it follows Sirius B's gravitational fields to Earth) and resonates in
affinity with Hue-man alpha-wave thoughts. Earth is about to encounter this stream,

the question is when.
As stated, the Sirius star system and the constellation Aquarius are on the same
plane of heaven - about 15 degrees below the celestial equator. As the Earth moves
into the Aquarian age, she will also come into alignment with the Sirius star system.
When the Earth and Sirius align, the great conjunction Taba Tolo - The Re-uniting of
the Twin Placentas -is going to occur. The Black Light of the Sirius system will
cascade down upon the planet. For the children of the Nommo, it will be like Menat
the big-bosomed lioness suckling her young lion-kings and Princesses. For the
children of Ogo the Pale Fox, it will be

like Sekmet raining down a fiery judgement to
the point that she becomes intoxicated with the blood of countless wicked. She
becomes so consumed with the taste of death that she does not stop until all of the
rebellious souls are slaughtered. This is Iu-su the Water Born Saviour opening up the
Heavens to bring the celestial daughter out of the chaos and drown out the light of
the self-willed One.
For those Hue-mans who are harmoniously in tune with the heavens and earth, this
'sky juice' of Menat will nourish their mind/body/spirit complex, giving them the
strength they need to healthfully transform into citizens of the Aquarian

age. To
those who are not in tune with the divine order established by Amma through Po
Tolo, this cosmic radiation will be like brimstone and fire falling from the sky, burning
up the wicked and unrighteous. There will be no where to run, no where to hide.
**********Reaffirmation from the AmaZulu
Cosmological sciences from the AmaZulu reaffirm what Dogon and Kemetic
cosmology reveal about the Millennium shift. Zulu overstanding of creation is
preserved by Mufumuzu Credo Mutwa, a Sangoma (healer/shaman) and (according
to him) the last Sunusi (Keeper of the culture) of the Zulu. Credo Mutwa is in

possession of the dagger of Shaka, the breastplate of Dingali, and several other
cultural artifacts of the Zulu. As Keeper of the Culture, he preserves the material
treasures, as well as the oral traditions of the Zulu. He prepared an audio taped
message for Africans-in-America in the early 90's entitled 'Path of the Inyanga'. On
the tape, he retells the celestial origins of African people, as well as our mission and
purpose on the planet. In it are powerful reaffirmations cosmology already explored.
The AmaZulu are found in Southern Africa, specifically in the transvaal region of
South Africa and Botswana. They are but one ethnic group within a rather

large
language family, the Ndebele. The Ndebele are found through out Zimbabwe and
Eastern Azania South Africa. As a language family, it includes the Xhosa, Shona, and
Nguni people. The AmaZulu are historically the most well known of the Ndebele
because a Zulu King named Ushaga (AKA Shaka) was able to unite most of the
Ndebele against the European Boer settlers of South Africa in the 1817. According to the Zulu, humanity is currently in the 6th World. The tradition says that

the Lord of the Sky Nkulunkulu, with the help of the Heavenly queen, Nomkubulwana
has created, destroyed, and recreated

this the world 5 times.

This sixth world is a challenging one, full of ignorance, pain, suffering, hunger, war
and strife because the Earth Mother created this world when in a state of deep
depression and sorrow. This time of pain and suffering is to last around 2000 years.
After this two thousand-year period Nkulunkulu and Nomkubulwana are going to
destroy this sixth world and establish the seventh world. The seventh world is going
to be a perfect Earth where death, pain, and suffering will be unknown. Humanity
will live in a time of bliss and harmony. Because of the imperfections, pain and suffering of the 6th world, the

Great Gods
decided to bring to this time and space special humans from the fifth world who were
rescued from it just before it was destroyed. These humans from the fifth world were
carefully chosen because they were skilled as healers, teachers, and peacemakers.
They were brought to the sixth world to comfort and redeem suffering humanity.
The special humans were brought here by two amphibious celestial beings named
Impangu and Rohwani. These celestial fish-men sacrificed their lives by bringing the
5th World humans to this 6th world. They stole a giant stone egg from a huge,
monstrous bird called the Sange

Sange bird. The Sange Sange is a giant bird made
of fire, and it only lays one egg every 4 million years. Impangu and Rohwani emptied
the stone egg of the Sange Sange embryo, placed the human survivors of the fifth
world in the egg, and rolled it across the heavens to this Earth.

The Healers disembarked onto the planet and the fish-gods departed back to the
heavens. They took the shell of the Sange Sange egg with them. However, since it

was only an empty shell, they left it in the sky of the Earth. We call the Sange Sange
shell the Moon.

Just when Impangu and Rohwani were leaving, the Sange Sange Bird found them. It immediately attacked and devoured Impangu, savagely dismembering him and scorching him at the same time. Impangu died right on the spot. The Sange Sange Bird then captured Rohwani, and out of anger and revenge tied Rohwani to the Rock of Eternal Torment. Once upon the rock, the Sange Sange cast a spell on Rohwani, so that he could take a bite out of him and his body would quickly regenerate and grow back. To this day, Rohwani is still upon the rock of eternal torment being continuously devoured by the Sange Sange Bird.

However, right when the sixth world is about to end, a great human hero named
Leizwi will rescue Rohwani. Leizwi was one of the humans brought by the Fish-Gods
to the 6th World, and he had a deep and unending love for Impangu and Rohwani.
He slays the Sange Sange Bird and frees Rohwani from the Rock of Eternal Torment.
Rohwani is then impelled to be eternally in service to Leizwi. Being one of the wisest
souls living in the universe, Rohwani helps Leizwi create a perfect world. This perfect
world, the 7th world, is built upon the transformed decay of the destroyed sixth
world. A new Heaven on Earth is established, and Leizwi is crowned

Earth's Rightful
Ruler.
Until the end of this world, the Healers brought by the Fish-Gods are the only comfort for suffering humanity. These men and women are known in the Zulu
language as the 'Inyanga', or 'People of the Moon'. As people who come from the
Moon, the Inyanga also act like the moon within society. As the Sun shines forth
light which the Moon at times reflects on the dark-side of the Earth, so to do the
Inyanga at times reflect the light and knowledge of God onto suffering humanity who
wallows in ignorance and darkness.
To the Zulu, knowledge is a living force. The Zulu say that when you learn

something, your knowledge does not just stay in your mind. It flows like smoke to a
place called the Land of the Mysteries. In the land of the Mysteries, there is a huge,
gigantic mountain of crystal called 'The Mountain of Light'. Smoky-like knowledge
flows into the land of the mysteries, and crystallizes, attaching itself to the Mountain
of Light. Thus, new knowledge adds on the shining brilliance of the Crystal Mountain.
At the foot of the Mountain of Light is a beautiful lake called the 'Lake of Knowledge'.
Light from the Crystal Mountain causes water from the lake to evaporate. The
Inyanga reflects the light of the crystal mountain onto humanity, and is

sustained by
the dew from the Lake of Knowledge.
By drawing from the Lake of
Knowledge and

reflecting the light of the Crystal
Mountain, the Inyanga help, teach,
heal, and
sustain humanity until the coming of
Leizwi and the end of the 6th world.

http://www.abibitumikasa.com/forums/
afrikan-spiritual-systems/35505-
dogon-zulu- cosmology.html

Dogon Restudied: A Field Evaluation of

the Work of Marcel Griaule [and Comments and Replies]Author(s): Walter E. A. van Beek, R. M. A. Bedaux, Suzanne Preston Blier, Jacky Bouju, Peter Ian Crawford, Mary Douglas, Paul Lane, Claude Meillassoux
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Dogon Restudied
thoughsome are demonstrablybetteror worse." In a similarvein,Beidelman(i989:265) concludesin his re- view of Clifford's(I988) The Predicamentof

Culture, "Some accountsare ofless value thanothers,eitherbe- cause thedataareunreliableorthinorbecause theanal-
A FieldEvaluationoftheWorkof yses are inept." I will argue here that all threekinds
Marcel Griaule byWalterE. A. van Beek
This restudyofthe Dogon ofMali asks whetherthe textsproduced by Marcel Griaule depict a society that is recognizable to the re- searcherand to the Dogon today and answers the question more orless in thenegative.The pictureofDogon religionpresentedin Dieu d'eau andLerenardpale provedimpossibletoreplicatein thefield,evenastheshadowyremnantof alargelyforgottenpast. The reasons forthis,it is suggested,lie in the particularfieldsitua- tionofGriaule's research,includingfeaturesoftheethnog

rapher's approach,the political setting,the experience and predilectionsof the informants,and the values of Dogon culture.

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Anthropological Theory,2d edi- tion (Assen: van Gorcum, I984), and the edited volume The Quest forPurity:Dynamics ofPuritanSystems(Berlin:Mouton, I988). The present paper was submitted in final form 5 IX 90.
of faultcan be identifiedin the classic studies of the Dogon.
Itis a restudyoftheDogon ofMali thatI presenthere, settingoffmy data against one particular(and quite well-known)otherview, that of Marcel Griaule. Given the constructednatureof culture,the fieldcritiqueof thedata has to be performedin termsofrecognizability andproductivityD:o thetextsproducedbyGriaulede- picta societythatis recognizableto theresearchero,ffer productiveinsightsintoDogonthinkingo, rprovideuse-

fulguidanceforthereproductionofDogon culture?Are Griaule's cultural constructsrecognizablein the field, eitherto the anthropologistor to the Dogon? Do the Dogon,whenpresentedwith(elementsof)theGriaule texts,recognizethemas a meaningfulpartoftheir thinkingand way oflife? Myanswerstothesequestionswillbemor eorlessin the negative,dependingon what partof Griaule's work is in question. I will firstpresenta shortsynopsisof Griaule's ethnographyand some of the problemsit poses; then I shall presentsome of my own findings, analysetheirdifferencefsromGriaule's,a ndfinallycon- structa model of how the Griaulean ethnographywas generated.
Griaule's Dogon Ethnography
Griaulepublishedon theDogon fromtheearlythirties (the Dakar-

Djibouti expedition of I93I-33 [Griaule I9331) until his death in I956, and a major work co- authored by Germaine Dieterlen appeared posthu- mouslyin I965. Forpresentpurposes,his Dogon ethnog- raphymay be divided into three major periods. From I93I till I948 he publisheddescriptiveaccounts ofDo- gon life,concentratingon materialculture.His these d'etat,Masques dogons(GriauleI938,hereafterMD), is thehighpointofthisperiod,whichClifford (I983:I38)
It has become a commonplace that ethnographiesare "doublymediated,"shapedbytheideas andpreconcep- tionsofbothethnographerandinformant sT.heyare"ataleoftwocultures-the fieldworker'asndtheother's" (vanMaaneni988:I38). Restudiesh,oweverr,epresenat

callsGriaule's"documentaryphase."My critiqueisnot morecomplexcase. They commentexplicitlyupon an directedat his worksofthisperiodorthoseofhis many existingaccountandprobablyenrichthec orpusofdata. collaborators;indeed,theirvisionofDogo n cultureco- Arestudymaygiveadifferengteneralimp ressionofa incidestoasignificantdegreewithmine.It isthelater culture-opening a new vista,allowingfora pluraland morebalancedinterpretation(".Societie sareso complex thatmorethanonemodelofanalysisisne ededtorevealall these intricacies" [Beidelman I989:2I5].) But a re- studymay also show that an earlierstudywas flawed. among anthropologists,and made Griaule

world-fa-
Thoughthislatterpossibilityis moreorless ruledoutby the extremesof the postmodernistapproach,I am persuadedthatsome views on a culturecan indeedbemore productive,insightful,or plausible, in short, completenessand sophisticationunparalleledin any "truer,"thanothersR.oth(i989:567) hasarguedfora otherethnographyT.heoldmanOgotemmeli,whois distinctionbetweenrhetoricaldevicesandepistemolog-
thepivotofthisbook,initiatedGriauleinto a Dogon icalsignificance":nooneperspectiveisprivileged,even worlddominatedbyasplendidcreationmyth,showing presentationof Dogon culture with which it is con- cerned.

The second period is dominated by a book that sparkedtremendousinterestin many circles,not only mous.InDieu d'eau: Entretiensavec Ogotemmeli(Gri- aule I948, hereafterDE) Griaule uncovered a Dogon worldview, cosmology,and philosophicalsystemofa '39

the "Nazarene"-as Griaule liked to call himselfas awhiteman-how in Dogon culturethestoryofcreationservedas a blueprintforall facetsof society,fromtheway to cultivatea fieldand build a house to weaving, potterymaking,drumming,andsmithing .Inthisele- coherentsystem,speculativelylinkedth eOgotemmeli

gantlywrittenaccountof32initiatoryses sions,Griaule explanationstothesignsofthezodiac. describedanintricatephilosophicalnetw orklinkingthe outsideworldwithDogon societyand thought. Ashortsummary:InthebeginningAmmat ooka Thoughportrayedatthetimeas theultimateinsight fromtheDogon elders,Ogotemmeli'srevelationswere nottobethefinalwordonDogonthought. Anewand quitedifferenctorpusofmythandcultural explanations was offeredto Griaule and his close collaboratorGer- maine Dieterlenin subsequentyears.The firstmajor indicationswerepublicationson Sirius,symbolism,and lumpofclay,squeezeditinhishand,andfl ungitfromhim. The clay spread out

over the north(the top) and thenthesouth(thebottom)oftheworld.This flatearthwas a femalebody,with an ants' nest' as its sexual or-gan,its clitorisa termitehill. Amma triedto have inter- the harp-lute (Griaule and Dieterlen i 9 oa, b; i9 5i) and coursewithherbutwas thwartedbythetermitehill.He excisedit,thuscreatingthefox.2Subsequentintercourse producedtheoriginalNommo3twinsfrom thefirstwa-ter.They gave theirmother,the earth,fibresforcloth-ing,thuscreatingtheeightfoldspiralsofthesun,a vehi-cle formoisture,wind,and tornadoes.The fox,beingtheonlynon-twin,succeededinhaving(incestuous)inter-coursewiththeearth,resultingin theflowofmenstrual blood.Hewasgiventhepowerofspeechandprediction.
moons,andplanets,andall

aspectsofDogon culture.
Ammathencreatedhumanbeingsfromcl
aywiththe
Thisaccount,evenmorethanOgotemme
li's,conjures helpoftheNommo,male
andfemale;theybegatthe
upavisionoftheDogonasgreatphilosoph
erslivingand
firsteightancestorsoftheDogon,whower
estillbi-
relivingtheirowncreation,ateaseinaworl
dinwhich sexual.
The Nommo proceededto
createweaving,cultivatedgrains,and a
complicatedstairwayfordescendingto
theearth,whichwas
representedbythegranary(guyoya)and
the basket. The ancestors,trees,wild
and domesticanimals,reptilesand
rodents,birdsand fishdescended
totheearth.Thentheancestralsmith,wit
hanvil,bel-
significantforthebookfortworeasons:(i)

Thestoryin
lows,andhammer,reshapedthegranaryi
ntoa spindle
whorland stole firefromthe
firstNommo. The latter'sretributiona,
thunderbolts,etthegranaryslidingdown
therainbow.Itscollisionwiththeearthbro
ketheances-
tor'sflexiblelimbsintohumanjoints.A
laterinfraction ant and
signifie;forexample,Amma,retreatingto
his against the orderof the firsteight
ancestorsproduced heaven afterhis
creativework,retainsthe signs of the
thecerealgrains,thechthonicserpent,ag
riculturea,nd
creation,andaslongashecandestroythe
signs,hecan the smithy.
Fromthereon, in a convolutedand
sometimesinter-
nallycontradictorydiscourseinwhichOg
otemmeliandGriaulewereequal
partners,thestructuringofthehu-man

body,totemicpriests,the cult of Lebe (the earth), a firstcreation centeringon the acacia tree has been themakingofdrums,weaving,landcultiv ation,cloth-
destroyedA,mmacreatestheuniversefr omaprimordial ing and finery,the architectureof the house and the egg,inwhichthefirsteightvibrationsorcr eativemove-
totemicshrineandthelayoutofthevillage ,thecult
mentsoccur.Theresultingspiralmoveme ntintheegg
ofthebinu,theintricaciesofsacrifice,circ umcision,
willcometorepresentheseven(plusone)f undamental
i. In the English translationof DE, key (termitiere)has inevitably become "termitemound." This particularant,however,makes its nest in a hole in the ground,which is crucial

to the sexual meta- phorOgotemmeli uses. Accordingto theDogon, undertheseholes water can always be found.
2. The yuruguis still called "jackal" in DE, to be correctedin RP to "pale fox" (Vulpes pallida).3. In spelling I shall conformto Griaule and Dieterlen's, though a phonologicallymorecorrectspellingis available throughthework of Calame-Griaule (I965, I968).
seeds of cultivationand, later,the organizationof man andofsociety.Centraltothisaccountis thenotionof involuteddoubleness-each beingtwin,eachpaircoun-terbalancedby half a placenta. In heaven the first Nommos are created(Nommo is theDogon waterspirit [seebelow])intheformoforwiththedoubleofa catfish. A single Nommo of the

originalfourpairs revoltsand escapes fromheaven, creatingspace and time (p. I75). His placenta becomes the earth,which is therebyde- filed.This waywardNommo, called Ogo, is punishedby Amma with the loss of speech. He tries to create life excision,and theappearanceofdeath,all arelinkedwith the creationmyth.Griaule,who, judgingfromthe text alone, exertedconsiderableinfluenceon the contentof the talks and on the structuringof the images into a an attemptat synthesis(Griaule and Dieterlen I954). However, it is Le renard pale (Griaule and Dieterlen I965, hereafterRP) thatprovidesthecrucialinforma- tion. Here another,even more elaborate and intricate view of Dogon cultural thought,based on a different creationmyth,is offeredA. cosmological

storyis given inwhichAmma(God)throughaseriesofm inutelyde- scribedacts and movementscreatestheuniverse,stars, the warp of daily life is interwovenwith the woof of mythicalcreationinto a marvelloustapestryof cosmic proportions.
The textitselfstartswith an indigenoustheoryof signs (pp. 6i-87) differentiatinvgarious levels of visual representationofmythicalreality.This theoryis highly facthingesuponvisualrepresentationsa, factacknowl- edgedby the authors(p. i io). (2) Their account operates froman extreme"cryptological"view ofthenatureof symbols(SperberI975) claimingtheidentityofsignifi- destroy the earth (p. 507).The storyis hard to summarize,forit is highlyde- tailedandlacksanyongoingstoryline.Th e creationin

thisaccountproceeds,again,instagesandlevels.After

throughintercoursewith his placenta-an incestuous Griaule's Ethnographyas a Problem actthatspawnsbushspirits.He ascendstoheavenagain,steals grains(includingthe all-importantpo [Digitaria Griaule's publications,especially DE, by farthe most exilis]),a piece ofthe sun thatAmma createdas a de-captivatingaccount,had an impactfarbeyondthebor-fence(formerlyOgo'splacenta),theteethofhiscatfish dersofanthropologyA.rthistorians(andartdealers),ar-double,andapieceoftheplacenta,which becomesthe chitects,philosophers,andhistoriansofreligionused

moon.Ammaappointstheant,thetermite,andthespi- theseinsightsin theirwork.The generalpublic,espe- der as guardsforOgo, grindshis placenta, circumcises cially the Frenchintelligentsia,eagerlyavailed itselfof him,andreduceshimtoafox(renardpale),henceforththisrichtreasureofprofound AfricanthoughtP.sycholo- dumbbutwithknowledgeofthefuture. The highlightofthecreationstory,as well as thefocusofDogon ritualaccordingto thisaccount,is thesacrificeand subsequentresurrectionof one particularNommo, meanttobeOgo'stwin,inordertopurifyth eearthand Japanese.Amongotherthingsitstimulated tourismto redeemthewrongsofOgo.Itisthisheaven lysacrifice

theDogonhabitat,theBandiagaraescarpmentA.ddedto thatcreatesthecentralstarsystemaroundSirius(Gri-
aule and Dieterlen I95ob) of which p6 tolo, identified as SiriusB, is central.Throughthe streamofblood and the dismembermentof the corpse,this sacrificegener- ates theblacksmith,numerousaltars,a multitudeof stars,divination,the main ritual trees,rain clouds, birds,the griots(bards),the walu (antelope),etc. The totemicshrinestestifytoAmma'sfeatofreassembling andrevivingtheNommo,asdotheancestralhouses,the Dogon statues,and indeed most visual representations (againaccordingto Griaule). Finally,an arkcarryingthefirsteightancestors,gener- ated by the Nommo, descends

fromheaven and colo- nizes the now purifiedearth,bearingthe pure seeds of foodplantsand treesas well as domesticatedanimals.
Still,thewrongswroughtbyOgohaveren deredthem mortal,and the complexworkofDogon ritualsand cere- moniesisrequiredbothtocommemorate thecreative and redeemingsacrificeand to prolongtheirshortlife on earth.
a visuallycaptivatingcultureand a stunningenviron- ment, this engagingaccount of Dogon philosophyre- sultedin a continuousstreamof"Nazarene" (white)vis- itorsto Sanga.
RPalsobecameasourceofinspirationfor manyother disciplinesandprofessionsA.
muchlessaccessibletext, it has had a relativelyrestrictedreadership,and there

havebeenfewforeigntranslations.Never theless,this highlyesoterictalehashaditsownattracti onandfasci- nation,and the laterrevelationshave been popularized by otherswho have triedtheirhand at a general"de- scription"ofDogon culturefromGriauleansources(e.g., Saccone I984, Beaudouin I984, Palau-MartiI957). Art historianshave drawnon it to interpretDogon material cultureand by theirvoluminouswritingsenhancedthe marketvalueofthealreadymuchcoveted Dogonsculp- tures.The interpretationofDogon architecturespurred byOgotemmeliwasstimulatedanew(N'd iayeI972). There has been a Freudianreinterpretationof Dogon mythology(Michel-JonesI978). Artistsof various per- suasionshavesoughtandfoundinspirati

onintheseDo- gon chronicles,amongthemwriters(Schierbeek),sculp- tors(Moore),architects(vanEyck,Haan), andpainters. Numerous films have been made, among which the manyproductionsofRouchstandout.The weirdestcon- nectionis withtheextraterrestriaalddictsof"cos- monautology,"who have foundespeciallyin the Sirius tales and the account of the ark some of their "defi- niteproofs"ofalienvisitstothisplanet(Von Daniken hasdrawnregularlyuponGuerrier[I9751 orTemple Througha transpositionofthis(muchmorecompli- cated) mythe human body itselfbecomes an image notonlyofthecreationbutalsooftheexisting universe,containingall

cultivatedseeds,mirroringin its develop-mentthedevelopmentoftheNommo.Socialorganiza-tionfollowstheoriginal,mythicaldividing linesofthefourelements.The same holds, Griaule and Dieterlen argue,forrelationsbetweenkin,theterritoriaolrganiza-tionofvillage,ward,andhomestead,etc. AsinDE,these happeningsaresaidtoreverberateineverynookandcrannyofDogon culture-in architecture,agriculture, [I976]). Tourismreceiveda freshstimulus. themain communalrituals,divination,sacrifice,lin- eage organization,the division of labour among black-smithsandgriots,etc. Historiansofreligionhave oftendrawntheDogon into their comparativeendeavours (e.g., Pelton

i980). Most of them have taken the texts produced by Griaule at face value, revelingin the intricaciesof mythologyand creation. In their hands, the Dogon

A shortoverviewsuch as this can neverdo justice totherichnessand versatilityofthemythcorpus(butsee Palau-MartIi957, LettensI97I, PeltonI980, deHeusch havebeguntoexemplifythequintessentialWestAfri- I985), butitmustbeevidentthatthetextofRPpresents canorSudanicreligion,preservedbetterontheBandia- a whollynew paradigmofDogon thinking.Clearlyen-gara escarpmentthan anywhereelse-a notion which visagedas thefirstofa longseries(thesecondvolume echoesGriauleandDieterlen. wastodealwiththefirst66daysofhumanexistence

Anthropologisthsavereactedmorecautiouslytothis onearth),thishasbeentheonlyvolumeto appearthus continuingseriesofGriaule-Dogonrevelations,though far.Althoughlaterpublicationsdrewupon this corpus (e.g.,DieterlenI95 9, I962, i989), thesecondvolumehas notyetcomeout.
manyhave cited the material.A special conferenceon this type of world view resulted in African Worlds (FordeI954), whichcontainsan articlebyGriauleand VAN BEEK Dogon Restudied I I4I gistsbecame interestedin the stirringofDogon souls andundertookthoroughin-depthinterviews(e.g.,Parin, Morgenthalera,nd Parin-MattheyI963). The book was translatedinto many languages,includingRussian and

Dieterlen (I954), the first attempt at a synopsis of considerableinfluence,the revelationsof Dogon myth the "new Dogon cosmogony"and still one of the most have remainedsui generis.easily accessible. Reviews were cautious (Goody GriauleoftenassertedthatDogon cultureexemplified I967, Jacksoni984), attemptingtomaintainanaca-ageneral"Sudanic"cultureandpredicted thatvariants demicbalancebetweenacceptanceatfacevalueandsus-picion.The generalethnographipcroblemposedbytheDogon publicationswas alreadybecomingclear.As described melitorevealthedeepermeaningsandcorrelationsbe-inthetwocentralpublications,DE

andRP,theDogon neaththesurfaceofpublicculture.The sameholdsfor bearverylittleresemblanceeitherto surroundingethnic the work of other Griaule students (e.g., Leiris I948, groupsortoanyothercultureinAfrica.No comparable PaulmeI986, Paquesi964). Norwerethesedeepin-setofmyths,nosuchintricatewebofassociationsbe-sightseverreproducedinanyotherpartof Africa;Afri-tweenmythandinstitutions,haseverbeenfound.The canethnographyknowsonlyoneOgotemmeli,onlyone main body of anthropologicalmonographs,predomi-Renardpale. nantlyBritishat thattimeand "Atlantic"in lateryears, Dogon ethnographyis anomalous not onlyin respect

hadrevealedahugenumberoflocalcultur
esapparently
ofotherculturesbutalsointernallyT.houg
heachofthe operatingon quite
differenptremises.Sociological,po-
publicationsdiscussedis
reasonablycoherent,thethree
litical,andhistoricalfactorswereemphas
izedinthese
levelsofDogonethnography-
thepublicationsuptill accounts,
ideology and especially
mythologybeing I947,
Ogotemmeli,and the Renardpale-are
quite in- granteda
comparativelymodestrole.Severalcom
men- consistentwitheachother.Palau-
Marti(I957) addresses
tatorscriticizedtheabsenceofa
"materialgrounding"
thisproblembutclearlydoesnotsucceedi
nreconciling
forthe descriptionof Dogon culture,the

lack of socio-economicdata,andtheabsenceofanylinkbetweenide- ology and social structure(Tait i950). Douglas (I967, i968) analysedthisglaringgap betweenFrench(read: Dogon) and Englishanthropologyin termsofa difference in academic culture.When directconfrontations werearrangedbetweenFrenchand Englishanthropolo- gists, each party showed clear lack of appreciation of the other's position.4The most thoroughcriticism was formulatedby Lettens (I97I), who evaluated Griaule's workunderthetellingtitleMystagogieet mysti-
fication. Clifford(i983) has analysed the fieldwork methodologyand theoreticalassumptionsfroma deconstructivistperspective,producinga moresympathetic and

sophisticatedcritique.
the threeversions.Dieterlen (i989)
uses the initiation
paradigmtoexplainthisconflict:thediffer
enmtyths representvarious levels of
interpretationof and initia-
tionintoDogon
"secrets."Still,eventhoughsomethe-
maticcontinuitiesarediscernible,twoqu
alitativelydif- ferentsetsofmythsdo
operate.5Thus evenifwe restrict
ourselvesto Griaule's work,we have
not one Dogon ethnographybut three.
The SettingoftheRestudy
Dogon ethnographyoffersone of the
clearestexamples
anthropologyhastoofferofaparadigman
omaly.Itcon- foundseven the
highlyambiguousmodels anthropology
has
developedforWestAfricansocieties;the
difference
betweenGriaule'sconstruction(so)fDog

oncultureand the ones made in adjoiningparts of Africaby his col-leaguesissimplytoogreat.Arestudyinth efield,then, mayyieldmorethanjustanotherviewby" other scribes".
All in all, what has emergedfromthe criticalreading ofcolleaguesisanenigma.TheDogonasd epictedinGriaule's publications are an anomaly in Africaneth-nographye,venamongtheotherproduct sofFrenchan-thropologyG.riaule'smanycollaborators alsoconcen-tratedon religionas a crucialexplanatoryvariable.Apart fromDieterlen,who had a special workingrelationshipwith Griaule and carriedthe torch,Zahan, Ligers,Le-beuf, de Ganay, Rouch, Paulme, Lifchitz,Leiris, andPaques made theircareersin Africanethnographyand linguistics.Most ofthemparticipatedin

theearlierex-
peditions,beforeWorldWarII.
Theirethnographicwork
oftenagreedwiththatofGriaulein
grantingsymbolismand ideologya
dominantplace in culturalexplanation,
cultures will be recognizable to a
limited extent
butmostofthemmovedinquitedifferendt
irections
later. The main point here is that
Griaule's initiatory
trajectorya,sCliffordcallsit,hasneverbe
enparalleled
orevenapproximatedbyanyofhisstuden
ts-noteven, as we shall see,
byDieterlen.NotwithstandingGriaule's
only-the stanceofpostmodernism-
butstillrecogniz- able. This is most
apparentwhen institutionalaccounts
ratherthangeneralinterpretationsh,erm
eneutics,or
feelingsareatissue(cf.GartrellI979),

andGriauledoes writeabout institutions.
4. The proceedingsofthe conferenceon Voltaic cultures(Dieterlenthe French. myths fromany region.
5. Only on a verygeneral level can the two accounts be considered I967) offerasplendidexampleofthisparadigm atictowerofBabel, transformationsofoneanother,asdeHeu sch(I985)hasshown.A the English delegates speaking about totally differentissues from structuralanalysis such as his can, however, link any number of
ofDogon beliefswould be foundamongothergroups. However, the Bambara (e.g., as described by Zahan [I9741andDieterlen[I9571)neverprodu cedanOgotem-
A few caveats and considerationsare in order:Any

comparisonovertimewithinone culturestartsfromthe assumptionsofrecognizabilityand continuity;cultures are assumed to be recognizableby differenrtesearchers and participantsas intersubjectivelyvalid constructs. Producedin the triangularinteractionamong partici- pantsand betweenthemand theinterpretinrgesearcher,

Culturalconstructswillchangeovertime butwillre- tain certainfeatureseitheras such or in the shapingof the transformationprocess. If the flow of time has changedsociety,some aspects will have changedmore than others,while in various ways the "same culture" mayberediscoveredinnewsettingsandf orms.Ade- scriptionofDogon culturefrombeforeWorldWarII

shouldringsomebellsin I989 (orI979, theyearI started myfieldresearch).The Trobriandsarestillrecognizable fromMalinowski's publications,as are othercultures thathavebeenrestudied.Asweshallsee,thesame holds forthe Dogon. Descriptionsdatingfrombefore WorldWar II still offera valuable-if dated-introduc- tion to Dogon culture. thiskindofknowledge,linkedinformandcontentto ongoingpublic knowledge,should still be recognizable in its culturalformateven ifit is no longerbeingtrans- mitted.

My fieldstudyofthe Dogon6was partofa multidisci- plinaryclusterofresearchesonthethemeofhuman ecologyin theSahel. Carriedoutbymembersofvarious disciplines(geographyp,hysicalanthropologys,ocial an- thropologya,rchaeology),researchwas

concentratedon twozones: thefloodplainsoftheNigerDelta, withthe oldcityofDjenneasthefocus,andtheBan diagaraes- carpment.My own researchhad as its centralthemea cultural ecological concern,the relation between reli- gion and the survivalstrategiesof the Dogon. For this
Thereis,however,thecomplicationthats omeofthe
theme,anevaluationoftheworkofGriaul ewasaneces- crucial informationwas secret. Griaule emphatically sity. As it developed, it increasinglybecame an inte- stated that, though the knowledge revealed was not gratedrestudyof the Dogon. purelypersonal-
itwasdeemedtobeatthecoreofDo-
ThelocationwasselectedaccordinglyG.r iauleandhis
gonpublicculture-it was knownonlytoa

fewiniti-
ates.Itrepresentedbackgroundknowled
gethatonly someshouldknowandbuta
fewneededtoknow.This was the
knowledgeof the initiatedand
formedpart of
thefabricofDogonthoughtasasystemofs
ecrets.Re-
discoveringthisknowledgewillnotbeeas
y;yetitmust be possible.
The problemofsecrecyin cultureis a
complexone
thathasasyetreceivedlittletheoreticalat
tention(cf. Bellman i984). Of
course,culturesdo containelements
thatarenotreadilydisclosedtooutsiders.
Detailsofini- tiationand ritualsare
oftennot fullypublic knowledge; in
addition to these "official"secrets,the
ubiquitous "skeletons in the
cupboard"-the shamefulsecrets of
thepastandpresent-are
kepthiddenfromtheoutsider.

GriaulestatesclearlythatthedeeperDog on knowledge belongsto thefirstclass ofsecrets,hiddennotonlyfrom outsidersbut also fromthe majorityof the popula- tion.Onlya smallportionofthepopulation-Griaule (I952:32-33) estimatesi5%, Lettens(I97I:55I) from Griaule'stextsuggests5% -has thesedeeperinsights. Thequestionthenishowsecretsecretsca nbeandyet collaboratorsworkedmainlyin Sanga,a conglomerate oftenDogonvillagesbuiltclosetogetherA .nimportant marketas well as administrativecentreforthe Dogon area,Sangais in severalways atypical.Its totalpopula- tionisquitelarge(over6,500 atthemoment),andthe earliestChristianandMusliminfluencera diatedfrom it. Thus, it offersat once a

concentrationofDogon cul- tureanda peculiarvariantofit.FurtherS,angahas been influencedbytourismandinalesserwayb ythetradi- tionofGriauleresearch.I chose a villageofi,8oo people (fig.i) closeenoughtoSanga(9km)toshareitsc ultural variantto a significantdegreeand farenoughfromit to avoid excessive tourism(and researchinfluence).Partof the research,of course,had to be carriedout in Sanga, workingwithinformantfsrombothwithin and beyond Griaule'scircle.The researchstartedwitha reconnais- sance tripin JanuaryI978 followedby fieldworkfrom AprilI979 to JulyI980. I thenmadeeightreturnvisits, eachlastingfromonetothreemonths,ove rthenextten years.7Though I workedin the fieldwith geographers, prehistoriansp,hotographersf,ilmmake

rs,andwriters,
thedatapresentedherederivefrommyo
wnresearch.
be partand parcel of a culture.As
sharedmeaningis a
crucialaspectofanydefinitionofculture,
a secretnot
sharedisnotcultural,whileonesharedby
veryfewis
Culturalecologywasmycentralinterest,
andmygen-
by definitionmarginal.More
importantstill,thequestionofsecretsrais
esthe
eralviewoftraditionalcultureandreligion
was(and is) characterizedby a
moderatematerialism.I expected
Dogonsocietyandreligiontobeshapedto
asignificant degreeby the exigenciesof
survivalin a harshnatural
environmenti,nwhichdroughtsandlocus
tsfigureda,s
wellashistoricalprocessessuchaswar,sl

averaiding, colonization,and statepenetration.I expecteda small-scale village society such as the Dogon to show some issueofculturalintegrationT.houghaspectsofculturecould well be at variance with each other,in a small-scalesocietysuchasaDogonvillagesome integration ofculturecanbeexpected.InGriaule'stexts,Dogoncultureis representedas fullycoherentand integrated. Moreover,culturalsecretsmay correspondto elements ofpublicculture,sharingwaysofreasoningandmeth- integrationofmaterialbasis,socialorganizationa,ndre- odsofclassificationM.oreoftenthannot,therevelationligion.Toacertainextent,Ifoundwhatlexpected.His- ofthesecretis therevelationofa symbol-of theway inwhichesotericconceptsarematerially r

epresented 6.Forstimulatingcommentsonearlierversionsofthetext Ithank (vanBaalandvanBeeki985). Thus,ifthesecretsre- vealed to Griaule are partofDogon culture,one should beabletoretracethemtosomeextent.Of course,secret knowledgeis vulnerable,as its repositories(in thiscase old Dogon men) have shortlifeexpectancies.However, mygraduatestudentsaswellasKeesOp't Land,PeterStaples,and several Frenchcolleagues.7.The researchwas financedbytwograntsfromtheNetherlands Foundation forthe Advancement of Tropical Research (WOTRO) and by the UniversityofUtrecht,the Foundation Dapper, Agence Aigle, and Time-Life.

My personalviews on Africansociety,as well as my expectationson cominginto the field,are appositehere.

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toricalprocessesand ecological
pressuresdo influence Dogon
societyand culture.However,I
foundDogon reli- gionmuch less
focusedon environmentalissues thanI
had expected,much morea
repositoryofhistoricalinci- dentsthan a

responseto historicalprocesses.Also, the integrationof Dogon cultureturnedout to be less than complete;oneexampleistheloose integrationofthe maskcomplexintothemainbodyofritual associated withsacrifice.8
8. In otherrespects,too, my findingsdid not corroboratemy expec- tations. For instance, relations between villages and ethnic groups occurredon a much largerscale than I had expected. My firstre- searchexperiencehad been in the Mandara Mountains ofnorthern Cameroon,amongtheKapsiki/Higi(vanBeek i987). There,histor- ical and social relations hardly ever extended beyond the small mountainarea. Though in many ways the two societies are compa- rable(vanBeek iggob), and thoughhavinglived in anothermillet-growingarea facilitatedmy personal rapportwith the Dogon way of life,I

had to growaccustomed to the overtharmonyofintervillage relationsand to the greatdistances covered in migratorytraditions. DogonculturepProvedtobemuchmoreopenthanIhadexpected, eagerto incorporatenew techniques and to establish relationswith centersof power faraway.

I also expectedto findthatGriaule's creationmyths werehighlyconstructedbut not directlyrevelantto Do-gondailylife.However,realizingthatthis expectation wouldbe sharedbythemajorityoftheprofessionI, was also aware thatfindingthe mythicaland ideologicalcor- pus in the fieldwould be a greatercoup than "disprov-ing"Griaule,andIcertainlyexpectedtofindatleast somebitsandpiecesofthemyths.Onthe

whole,Iwas abletofindmuchlessconcretemateriale venthanIhad expected.The ideas with which Griaule and his infor-mantsworkedsurfacedonlyas allusions,fragmentsof ritualexpression. Workingso close to and in Sanga was in a way a haunting experience. Griaule is still "present" in Sanga,thoughmainlyas theinitiatorofthefirstdam. Researchis considerednormalbut superfluous:"Why write this down? All the books have already been writtenabout us!" Dieterlen's continued research,of course, keeps the memory of Griaule fresh. In the CNRS research house, situated between the village andahotel,remnantsofGriaule'sequipm entarestill stored.

FIG i The scree village of Tireli settingforthe

restudy~~~~~~~~.....

RestudyoftheDogon: Some Results Inordertosetoffmyfindingsagainstthose ofGriaule, I shall concentrate,as he did,on Dogon religion.Issues of social organizationwere on the whole not problem- atic. Paulme (1940) presentsa pictureof Dogon social organizationthat forthe most part can still be found. She depicts a deeply rooted,lineage-basedpatrilineal, virilocal society in which seniority,sexual division of labour,anda strongworkethicholdsway.Thoughsome changeshave occurredin ceremoniesand rituals,they too are still there.Bouju (I984) could referto de Ganay (I937) forherdescriptionoftheenthroningofthe hogon; after43 years,and even in a quite differenvtillage,there was no

need fora new account.The same holdsformost ofthemarriageobservancesthatPaulme notedin I940, thoughsome details have changedand individualdevi- ancefromthenormshasincreased.Mosto fthedescrip- tionsofthe bulu festivalin Sanga (Paulme and Lifchitz I936) arestillvalid,as arethestandardaccountsofthe honorifictitles(deGanayI941),foxdivina tion(Paulme I937), jokingrelationships(Paulme I939),and relations betweenthe sexes (Paulme I940, I948).In myresearch,Dogon religionemergedas elusive and complicatedbut withinthe rangeofknownAfricanreli- gions.It has limitedrelevanceforeverydaylife:forex- ample,much ofagricultureis conductedwithoutany referenceto it. Rituals may be groupedinto two major

types:sacrifice,personalorcommunal,and thecomplex of death,mask, and sigu rituals,which I shall call the mask complex. The two complexes are partiallyinte- grated.The mythsofmask and sigu originssuggestthat the mask complex is more recent;it does ignoresome distinctionsgoverningDogon social lifesuch as senior- ity(esp.thesigu)and lineageorganization,butofcourse theremaybe otherexplanationsforthis. Sacrifice(fig.2) isperformedatalllevelsofsocialorga-

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The timing of sacrifices is determined primarily by the yearlycalendar,thoughdivinationmay indicatead- ditionalofferingTs.he sacrificialcalendaris governedby

nization:individual,family,lineage,clan,
ward,village,
theonsetoftherainsandthesubsequentc
ountingof
andevenclusterofvillageswithatradition
ofcommon
moons.Themainsacrificialeventisthegr
eatannual
descent(e.g.,inthevillageofArou[Dieterl
eni9821).It
festival,theburo6(fig.3),heldjustbeforet
heonsetof
followsapatternofinvocation,immolatio
n,andcom-
therains(PemuA,lexander,andvanBeeki
982z,Pauline
munalconsumption(vanBeek I983b)
familiarfrom otherparts of Africa.All
kinds of sacrificesmay also
bemadebyspecial-
interestgroupssuchasblacksmiths,
weavers,andgoatherds.Inprincipleeach
typeofsacri-

ficehasitsownaltar,calledAmmaafterth eDogonhigh god.Ammayeweis a lineagealtar;a clan altaris called wageu,anage-groupaltarmuno,andavillagealtarlebe (DieterlenI941). Animportantdistinctionobtainsbe-tweenindividualor groupaltarsand village altars.The latter,entrustedtothecareofspecificclans,servespe-cificgoalsandpurposes:theyguardagainstintrusions fromthebush,promotethegeneralhealthandfertility of the village, heal, and solemnize oaths. Some altars havegainedregionalrenownandarevisitedbypeople fromothervillages.On thewhole,thesystemofaltars is a veryopen one; new formsof altars and sacrifices have been introducedregularlythroughoutDogon his-

andLifchitz1936); asmalleroneisheldafterthehar-vest.In thesecommunalfestivalsthevariouscategonies withinthevillagepopulation-old andyoung,menand women,casteandnon-caste-reinforcetheirmutualde-pendencyandcomplementarity. Closelylinkedtotheuse ofindividualaltarsarethe notionsofsorceryandwitchcraftT.hegeneralvalueof overtharmonypreventsmanifestations ofthiskind fromeruptingpublic!lya,s any accusation shames both partiesandanunfoundedoneresultsinseriouslossof face(vanBeekI983a). Nevertheless,bothaltarsandspe-ciallymade objectsmaybe used foranti-socialprivate rituals,and witchcrafti,n its specificDogon definition

astheuseofrealorsupernatura"lpoison," isaconsider- able counterpointin Dogon culture(vanBeek i99ob).9
9. The absenceofanyreferencteo witchcrafitn thewritingosf tory.ThusinavillagesuchasTireliatleast40 differentGriauleandDieterlenis thereforneotduetoanypeculiarityof typesofaltarscan be found. Dogonculture.

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wI.I.U
Witchesarepeople-men orwomen-with innatetend- encies to poison other people. Preventivemeasures againstwitches are common and easy to obtain. Still, the importanceof overt harmonyand the notion of shameprecludethevoicingofsuspicions. As a counter-pointwitchcraftiswellhidden-one oftherealsecrets ofDogon society. The mask complex, with its grand rituals of first burial(nyiuyana),mask festivals(dama), and the60-year

festivalsigu, has been widely reported(Griaule I938, Dieterlenand Rouch I97I). It centresaroundquestions ofdeath,fertilitya,ndcomplementarityM .askfestivals (figs.4,5)functionassecondburialsresituatingthede-ceasedasancestors.Atthesametimethe yofferavenue fortheatricalperformancesduringwhich the village youthcancompete(indancing)withtheir peers-behav-iournormallyfrownedupon.

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_ sNFIG. 3.
Twoshamansinfrontoftheward'sbinushr

ineduringtheannualceremonyjustbefor etherains.
Thesymbolicinterpretationofthemasks hasshifted throughthevariousrevelatorystagesofD ogonethnogra-phy. My interpretationof these rituals,especially the damaandthesigu,drawsonvariousoppo sitionsappar-ent in Dogon thought.The village/bushoppositionis fundamentalT.hebush(olu)isthesource ofallstrength yebd,atuwunu(intheliteratureAndoum boulou),binu, andwisdom,fearedforitsunpredictabilit ybutneeded andjinu.None ofthesecollectivespiritsareancestors.
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fora constantflow of energyand knowledgeinto the village(vanBeekandBangaI990). Masksmaybeviewed as elements of the bush introducedinto the village. In thesigu,themen ofthevillagereturnto it fromthebush with additional wisdom and fertility(van Beek i99i).
The conceptualworldoftheDogon is complicated, inhabitedbymanybeings.Amma,thehighgod,called the maker of the earth,is the most important,giving life,fertilitya,nd rain.Invocationsaddresshim firstof all,alongwithhis "emissaries,"thestarsandthebirds. Hiscounterpartt,hechthonicI,be,isoften represented asaserpentandiscloselylinkedwiththegerontocracy

inthevillage.Inadditiontothesetwogods, conceived asindividuals,therearecollectivespiritso fgreatritual and cognitiveimportance.The firstoftheseis thewater spiritNommo,oftenrepresentedasoneb utthenasan example of his kind: many Nommo people the waters. Nommoisfearedasnoneother,comman dingopenwa- ter(notrain)andlightningwithhisfollowin goffamil- iars-crocodiles, turtles,water serpents,and sheatfish. Lesspersonalizedandalsolessvisualized areanumber of collective spirits,never named individually:yeneu,

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FIG. 4. A mask festival:arrivalofthemasks.
They representvarious aspects of the bush and ecologi- ing bowls forfood)-have special niches in Dogon reli-calfeatures(e.g.,thescree),andthemain characteristics gion,suchasthemakingandpreservingof publicpeace.
ofthemaskcomplexarethoughttobederivedfrom
Thesameholdsinadifferenwtayforthem anycollec-them:themasksfromtheyenezu,theritu allanguage tivejokingrelationsthatcharacterizeintervillageand interethnicrelationsin the region(Paulme I940).The oldest man in

the village servesas hogon,ritual
Summing up, Dogon religion is moderatelyinter-
(siguso) fromthe jinu.
offician(tDieterlenI94I, Paulme I940, Bouju I984). twinedwith the ecological situationand changesin the
Eachclanhasasimilarfigure(fig.6).Thew ard,contain-
socialandphysicalenvironmenta,sitiswi ththesocial
ingtwoorthreeclans,mayhavea shamanicpriest(inthe
literature"totemic priest" [de Ganay I942]), whoofficiatesat a binu shrineon behalfofmembers.The
functionofhealerorherbalist(jbjongunu) dependsonknowledgeonly.The mask complexhas its own special-
ists,amongwhomtheolubaruarethemos timportant.
theirwayintoritual,butconsiderablecult uralintegra- They are the ones who

know the traditionsand texts tion is evidentin both the public and the malign,more intherituallanguagebetterthananybody else,having secret,aspectsofDogonreligion. learnedthemduringa three-month-loningitiationatthetime of the sigu festival.It is theirdutyto recitethem atthefuneralsofoldmen.Womenborndur ingthesigu haveaspecialfunctionas"sistersofthem asks"(yasig-however,thatalthoughmuchoftheoldet hnographyis ine),andincontrastwiththeotherwomen theyarenot clearlystillvalid,thereis a gapbetweenmyresultsand supposedtofearthemasks.Finally,theca stesofDogon Griaule's.Thedifferencebsetweenhis(la ter)dataand society-the two groups of blacksmiths,the leather- mine entail a

great number of ethnographicdetails, workers,thedrummersa,ndthesegeu(makersofserv-whichmaybesubsumedinfivestatement summingup
VAN BEEK Dogon Restudied 147

structureofDogonvillagesanditschanges.Ingeneral it has provedto be highlyadaptable-incorporatingnew elements, addressingnew problems and changes in status.The historicalelementis pertinent,as changes in the recentas well as in the remotepast have found
This,ofcourse,is justa sketchanddoesnotdojustice to the greatinternalvariationwithinDogon religion(a full-scaledescriptionis in preparation).It is obvious,

4 . I- L i' _
*4L~ 4s p
FIcG.5. The "grandmask," thecentralobject ofmask ritual.
whatGriauleassertedbutIcouldnotreplicatedespite systematicattemptsto do so.
i. The Dogon know no propercreationmyth;neither the versionof Ogotemmelinor thatof the Renardpale isrecognizabletoinformantsT.hefigureofOgo(RP)is unknown;thefoxas a divininganimalhas no privileged position in mythology.That Sirius is a double star is unknown;astronomyis ofverylittleimportancein religion.Dogon societyhas no initiatorysecretsbeyondthe completemasteryof publiclyknown texts.
2.

The"supernatural"worldoftheDogonis moredi- verseand much morevague,ambivalent,and capricious thanrepresentedin DE or RP. The role ofancestorsin Dogonreligionislimited;theyarenotiden tifiedwith theother"supernatural"beings.Thebinu cannotbe consideredancestorsand do not occupy a centralposi- tioninmythologyorritual.Thewaterspirit Nommois not a centralfigurein Dogon thoughtand has none of thecharacteristicsofa creatorora redeemer.
3.SymbolisminDogonreligionisrestricte dandfrag- mented,carriedby ideas and objects sometimesquite differenftromtheonesmentionedinGria ule'swritings.
Bodysymbolismisnotthebasisofhousepl ansorofthe layoutoffieldsorvillages.Cosmologicals

ymbolismis
FIG. 6. A lineage elderconferringwithhis clan eldest at the ward's central men's house.
notthebasisofanyDogonculturalinstitutionN.umeri- cal symbolismis presentin a verylimitedform(three formale, fourforfemale,and eightforthe binu), mainly confinedto medico/magicalrituals.Classificationof ob-
jects,animals,andplantsdoesnotfollowfixednumeri- cal categories.No sign systemor hierarchicalordering of differenptaroles (sd) or levels of knowledgecan be found.
4. The crucial concept of nyama, allegedly "vital force,"is irrelevanto Dogon religion.The etymologies giveninDE andRParenotretraceableandseemhighly idiosyncratic.
5. Dogon societyis not pervadedby

religion;in fact,
muchofDogonsociallifebearslittlerefere
ncetoreli-
giousmatters.Twinshavelimitedritualim
portanceand are not centralin Dogon
thoughtor ritual.Blacksmiths
donotfunctionascultureheroes,andneit
herdogriots/ leatherworkers.
The
firstpoint,ofcourse,subsumesmostofth
eoth-
ers.Confrontedwithpartsofthestoriespr
ovidedby Ogotemmeliorgivenin
theRenardpale, myinformants
emphaticallystatethattheyhaveneverh
eardofthem; theyarenotpartoftheirtem
("found"),theircollective
customs.Thisholdsforthecreationassuc
handalsofor
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FIG.
Tracks of the pale fox in divination plots.
atorypowersofthefoxarenotall thatremarkable:in theirviewanyanimalofthebushknowsthefutureT.he fox is only one of these, and not even the "strongest."
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-tv:xW 2M
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itsparts,suchas
the"eggoftheworld"(RP),theSirius
tale(RP),theoriginalgranary(DE),
thecreativerolesof the binu, Nommo,
and Amma, and numerousother
details.Withthedemiseofthecreationmy
ththewhole
Ifanything,thekey(blackant,withwhomt
hemasks structureofexplanationand
correlationin thetwo texts
originated[Griaule I9381), and the ta
(hyena) "know dissolves. more"; the
ant, however,is too small forits
tracksto
Thesameholdsforthepairconstitutedbyf
oxand
beinterpreteda,ndthehyenalacks"gove

rnability"(van Ogo, the principalactors in the cosmological RP. Not Beek and Banga I990).
Moreover,historicallyconscious only are the myths totally unknown to Dogon infor- as the Dogon are, they insist that divinationwith the mants,butsoisthefigureofOgoasasuper naturalbe-
fox(fig.7)isarelativelyrecentpractice,ha vingreached ing.The termogois veryimportantinDogon,implying theareabywayofthevillageofIreliinthes econdhalfof wealth,senioritya,nd power(Paulme I940, Calame-Gri- the igth century.Cowry-
shelldivination,stillroutinely auleI968). Theoldestmaninthevillageistheogo(in practised,isconsideredtheolderform.Th egeneralterm theliteraturehogon)ofthatvillage,therit ualintermedi- for divination (armanga) primarilyindicates cowry

ary between the village and the supernaturalworld. Traces of sacred kingshiplingerround his person (de Heusch i985), but he is never conceived to be in any wayrelatedtoa supernaturalbeingofthatname.The oldmanisinfactcloselyrelatedtoanother spiritthatis offarmoreimportancetotheDogon,Lebe ,thechthonic earthspirit(whodoesnotfeatureatallinR PandDE).
Thefox,asadivininganimal,isnotconside redthein- carnationofsome otherprimalbeing.A mythexplaining hisdivinatorypowersrefersimplytoa long-drawn-out wagerbetween him and Amma, never to any formof preexistenceofthefoxas such.FortheDogon,thedivin- shells,not the fox.Is Sirius a double star? The ethnographicfacts are quite straightforwarTd.he Dogon, of

course, know Si- riusas a star(itis afterall thebrightestin thesky), callingitdana tolo,thehunter'sstar(thegameandthe dogsarerepresentedbyOrion'sbelt).Kno wledgeofthe starsisnotimportanteitherindailylifeori nritual.
Thepositionofthesunandthephasesofth emoonare morepertinentforDogon reckoning.No Dogon outside thecircleofGriaule'sinformanthsadever heardofsigu tolo or p6 tolo, nor had any Dogon even heard of eme ya tolo (accordingto Griaule in RP Dogon names for
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Sirius and its star companions).Mostimportantn,oone, aperiodofthreemonthsnotinsecretsbutintraditions evenwithinthecircleofGriauleinformantsh,adever everybodyknows.Theirtaskistoreciteth erelevant

heard or understoodthat Sirius was a double star (or, accordingtoRP,evena tripleone,withB andC orbiting A). Consequently,thepurportedknowledge ofthemass ofSiriusBortheorbitingtimewasabsent.T heschedul- ingofthesigu ritualisdoneinseveralwaysi nYugo Doguru,noneofwhichhastodowiththest ars.10
myths in the ritual language on special occasions (mainlythefuneralsoflineageelders).Th eirknowledge does not go beyondpublic knowledge.As informants stated,"Ifitisinthetem,everybodyknows it."How- ever,thesespecialistsknowthecorpusof publicknowl- edgeverbatim,byheart,more"correctly" and com- pletely than other people,

and can recite the myths withoutfaultor hesitation.They receivetheirinstruc- tionnot fromtheirpredecessors(who,being6o years older,areeitherdeadortoooldtogiveanyinstruction) butfromthoseelderswho because oftheirown interest and motivationexcel in masteringboth the ritual lan- guageand therelevanttexts. Thus,thesecretsofDogon societyarenotatall ofthe initiatorykind.Theknowledgedefinedby theDogonas secretis, in fact,ofthe "skeletonin the cupboard"vari- ety.Thebest-guardedsecretsinDogonsocietypertain tofactsthatshamethemasmembersoftheirfamilLs or lineages, such as divisive past quarrels,or to the mechanismsandtrappingsofwitchcraftandsorcery.

Shame(dogo)beingacrucialconcept(ne

glectedbyGri- aule),theless wholesomeaspectsofDogon cultureare continuallysweptunderthecarpetindealingswithfor-eigners.EvenamongthemselvestheDogonhardlytalk
Of course,the Dogon do have myths.These were re-portedin the pre-i947 publicationsand consist of the Dogon variantoftheMande myth(DieterlenI94I), re-latingthetrekfromMandetotheescarpment,thedivi-sion ofauthorityamongthedifferenDtogon groups,theprimacyof Arou, the orderof seniorityin theirarrivalon the escarpment,and theirlater dispersal.Another corpusofmythexplainstheseparationofrainyanddry seasons(astheoutcomeofastrugglebetweenAmmaand Lebe [Griaule I9381) and otherspecificfeaturesof

thephysicalenvironmentsuchasrocks,springs,and specificcliffformationsT.hemostimportantmythcor-pus consistsofthoseconnectedwiththemasks and the sigu;theversionsthatcanbeheardnowadaysforma variantoftheonesrecordedinMD, withsomeomis-sionsandadditions.Theytellhowthemaskswerefound(bya woman)andbecameanintegralpartof(male)Do-gonlife.Thestoryofthefirstsiguinitiateisimportant andisretoldonritualoccasionsintheritual language aboutpastquarrelsorpresentsuspicions ofwitchcraft. (siguso) thatis partofthiscomplex."1 Itwouldbeshamefulbothforthemandfor anyaudience

By farthe largestcorpus of tradition,however,con- to talk about undesirablethings(van Beek I983a). As sistsofsongtexts,especiallythesongcycl esthatform theparamountviceinDogoncultureisfals eaccusation, part of funerals.The baja ni and sembee ni, which causing undeservedloss of face forthe wrongfullyac- makefortensolidhoursofcontinuoussing ing,forma cused(vanBeekiggob),peopleareveryc arefulwithspo- splendidexample.This collectionoftextsis attributed to a blind itinerantsingerwho roamed the area in the secondhalfoftheigthcenturyT.hetextsm aybesemi- mythicalor quite down-to- eartha,nd singingis an inte- gralpartof ritual.'2
kenwords.If thereare no

creationmyths,a differenvtiew of the supernaturalbeingsisrequired.IntheDE thebinuand Nommo, in the RP Amrna,Ogo, Nommo, and the fox are the centralplayersin the creationdrama. The ab-senceofsomeimportantfigures,especial lytheyene, atuwunziuy,eba, and jinu (thevarioussortsofcollective spirits),is remarkable.The binu in Dogon religionare spiritsthatarereferredtoonlyasacollecti ve(thenum-bereightisindeedassociatedwiththem;i ntheirhonor-ifictitletheyaresaidtocomeanddrinkingr oupsof eight),and theyare highlyambiguousin nature.They Neitherthemythsnorthesongtexts-thoughtheyaresacred-are secret.Infact,thetemispublicknowl-edge. When confrontedwith Griaule's tales, Dogon el-

dersremarked,"Wehaveseenthesigu,and dwouldwe notknowit?"or,facetiously",Thepeople whosaidthat, weretheybyanychancepresentatthecreation,ordidtheycome beforeit?" EveryDogon knows the myths andpartsofthesongs,thoughnoteveryonecantellor canpossesspeople(theshamanisbinugeju)butcannot singtheminfull.Inanycase,noteveryDogonisenti- tled to tell myths,as this may be reservedeitherto the oldmenofthelineageortoa specialinitiateofthesigu (olubalu) (fordetails, see Griaule I938, Dieterlen and Rouch I97I). As boys,theseinitiatesareinstructedoverio.InYugoDoguruatraceofGriaule'sstarhuntingstilllingers. Informantssay that in olden times people knew about a star that

appearedduringtheyearofthesigu,butfurtherinquiryagainleads toGriaule.
iI. These mythsemphaticallystatethatthismask-sigucomplex is derived from Yugo Doguru. There is no feason to reject this traditionas does Griaule (I 938), who insists on tracingit to Mand&. I2. Griaule's tendencyto restricthis informationon masks and funeralstothemythicaltextsorexpressionsinsiguso mayhave preventedhim fromseeing the relevance ofthis-as he called it-'- 'Dogon amusement." beseen,onlyheard,andhavenootherrelationwith thelivingthanthroughtrance.Theyaredefinitelynot consideredancestors.Nor are the babinu, the totemsof villages,wards,or castes, and in factthese are not even spiritsbutanimalsforbiddenas food.The mostimmedi-

atelyrelevantaspectofthesehighlyambivalent"be- ings" is that nobody traces descent fromthem. More-over,theyarefairlymarginalinritualandindailylife.
Theshamans,theirrepresentativesh,aveasimilarly marginalstatusinvillagesociety;theyareneitherfeared norsoughtafterand are subjectto subtleridicule.An- cestorsare indeed of some importancebut do not share theiridentitywith any of the otherspiritbeings.
Nommo, thewaterspirit,does have some association with the binu but is a farmore formidablecharacter.

Each bodyofsurfacewaterhas its Nommo, oftena pair, maleandfemale,andtheyarefearedasis noothersuper- naturalbeing. For a Sahelian people the Dogon have a remarkablefearofdrowning,andtalesof"

theNommo who grabs people" abound. Yet it is Nommo who figuresas the central character in DE, where-as twins-he createsmostofDogonculture.InRPhisrol e, thoughquitedifferentis,atleastasimport antT.herehe is a redeemer,a primemoverwho throughis deliberate sacrificeredeemsthesins and transgressionosfOgo, the firstcreatedbeing.Afterhis immolation,Nommo, res- urrected,serves as a culture hero. These two aspects of the Griaulean Nommo-the creator and the re- deemer-are nowhereto be found.What can be found is a fascinationwith dangerembodied in the Nommo. Itmaybethatthisfascinationgaverisetot heelabora- tionofthisfigurein creativeand redeemingmoulds,but inpresent-

dayDogonculturearoundSanga,thenotion oftheNommoasthekeytocreationistotallyabsent.
various levels of pictorial representation,consonant withthevariouslevelsofinitiation.AsIhaveargued, these levels cannot be retraced,nor can the different levelsofinitiationbefoundinthedifferendtiagrams. The termsGriauleuses forthemsimplymean different things.In his view bumo,yala, tonu,and toyrepresent stagesofdeeperknowledge;formyinformantbsumois acontinuoustrackinthesand(madebyaserpent),yala the intermittentrackof a bird,fox,or ant, and tonu a drawnpicture,while toy means "truth."As with his notions of differentparoles, Griaule, with his infor- mants, constructeda hierarchyof

significationsthat have no hierarchicalrelationshipto one another. The same can be shownwithrespectto numbers.Gri- aule's textsarerepletewithnumbers,as iftheDogon werethoroughlycabbalistic,calculating everymove. Some numbersdo functionas symbols,the principal onesbeing3(male)and4(female).Other numbersare relevant,too,intheircontexts,8andi2 amongthem. However,the22 + 2 symbolismthatGriaulepositsas crucial is not retraceable,nor is the 66 of RP. In short, no "system" of correlatednumbersymbolismcan be found.Thescopeofthenumbersymbolis mpresentis verylimited,evidentinonlypersonaland" magical"rit- ual.
Finally,cosmologydoes not serveas a symbolicref-

Symbolsarethehallmarkofbothcreation texts.Gri-aule evokesa pictureofa peoplesurroundingthemselveswith the symbols of their mythology,relivingtheir mythicalpastthroughalmosteveryobjectttheyfabricate oruse.ThisisincorrectT.heDogontendto makesingle-purposeartifactsa,nd this resultsin an elaboratearray ofhouseholdobjects;ethnoarchaeologicalresearchhas erenteither.Infact,thecardinaldirection shavebeen uncoveredmore than i,ooo (Lane I986, Bedaux I987). Thesymboliccontentofthesеartifactsvaries,andonlya minorityare used in ritual.Moreover,the specificob-jects describedin the Griaule textsas symboliccontain-ers are oftenquite differenftromthose actuallyused in ritual.A numberof symbolicobjects are

missingfrom thetexts,andsomeitemscrucialtohissymbolicanaly-sis have no symbolicvalue whatsoever.Items missingfromthe texts include cotton,the plants pedinge and sade1e,specificpottery,and clothing,especiallymen'strousers.The reportedlyhuge symboliccontentofthe basket(taju),theloom,one typeofgranary(guyoya),and the splitdrum/woodentrough(kbrb)is absentin mydata,despitemyproddingofinformants W.hatisDogonlanguagedoeshaveasimilarword,ngawa,mean-evidentin both RP and DE and indeed can be foundinthefieldis thegeneralfascinationoftheDogon with things-a traitGriaulecommentsuponinDE butdoesnot considerin his analysis. (Of course,the same holdsforGriaule,a

museumanthropologisthimself.)Simi-
informantdsonotrecognizeitintheformo
rdefinition
larly,thebodyoritspartsmaybeinvokedi
nsomein-
giveninthetexts.Forthemaparallelconc
eptwouldbe
stancesinreferencetoobjects,e.g.,thelo
cksongranary panga (force),a
wordalso used forphysicaland espe-
doors are said to have "arms."
However, this is not a
pervasivesourceofmetaphor.On
thewhole,bodysym- bolismplaysa
verylimitedpartin Dogon religioncom-
paredwith many otherAfricanreligions.
Drawingsanddiagrams,soprominentint
heRPtext, are in fact of limited
importancein Dogon religion. When
drawing,the Dogon primarilypicture
masks, supplementedby drawingsof
animals or-sometimes -crops, while
some decorationshave no

recognizable significationwhatsoever.Drawings of masks are often highlystylized.Reptilesand amphibiansthatbelongto the Nommo are frequentlydrawn but are not repre-sentedinmasks.GriaulewritesthattheDogondiscern ciallymuscularforce.However,as an analyticalconcept thenotionofpanga is notimportantforDogon religion. Altars,whenused fora longtime,do gathersomepanga, butthatisnotthegoalofsacrifice.Rather,itisanan-noyance,evenareasontoabandonaparticularaltar(van Beek i988).

DE andRP arerepletewithetymologiesofDogon lex- emes. Associations such as the ones in DE of "four" with "sun" and "lizard" or "big" with "mother" and "cow"/Dr"seven"/with "cloth" and "the

word"arenot retraceableat all. Throughout,my Dogon informants wereveryreluctantto reduceDogon wordsto anything otherthantheirhabitualmeanings;infact ,theseDogon
VAN BEEK Dogon RestudiedlI5I
de-cosmologized:"East" and "West" refernot to the di-rectionsofsunriseandsunsetbuttotheorientationof the escarpment(in factnorth-east/south-west).
Among the analytical concepts used by Griaule, the termnyama is a special case. Accordingto Griaule it means "vital force,"parallel to the Melanesian mana. His earliestwritingsexpresshis convictionthata mana-likeconceptwillberelevant.Itsurfacesin MD andbe- comes moresubstantialin laterwritings(I940, i952) as well as in DE and RP. The problematiccharacterofthe termis

notedby Calame-Griaulein herDogon-French dictionary(I965). Morphologicallytheworddoesnotbe-longtotheDogonlexiconandmaybeBambarainorigin.
"ing "polluted," "rotten, or "spoilt," implyingdanger anddecay.ThoughGriaule'sdefinitionofnyamadoes includeanaspectofdanger,itissupposedtobepositive, somethingsought after,a life-givingforce.My Dogon

explanationstend towardsprecise and individuallex-emicidentificationn,otfuzzyetymologies.Moreover, mostGriauleanetymologiesresultfroma thoroughne- gation of the tonal system,which on the contraryis a crucial lexemic and

syntacticconstituent.
Dogon religionis not all-pervasive.Most of agricul-
ture,mostofdailyinteractionbetweenpeople,beitat thefamilylevelorelsewhere,islivedoutwithoutany referencewhatsoeverto religiousmatters.There is a tendencyto definereligiousissues as an occupationfor oldmen:theytakecareoftherelationship betweenthe livingandtheotherworld,andbothothercategoriesof adults,women and youngmen,simplydependon them forthatfunction.Furthermorer,eligionis verymuch an open option forthose who are interestedin it and can be relativelyneglectedby those who choose to do so.
Thesamesortof"secularization"pertains tothetwo categoriesGriauledeemsofcrucialimpor

tance,twins and blacksmiths. Ofcourse,asinanyAfricanreligion,twinsa reconsid- eredspecial,buttheyarenottheessence ofhumanexis- tenceGriaulemakesthemouttobeortheo riginalform ofcreation.Twinfestivalsareheldandtwin sarere- spected,but afterthe festivitiesno unusual attentionis bestowedupon them.No mythoftheiroriginhas been cific about the field situation of Griaule's research amongtheDogon,andwhere,ifnotfromD ogonknowl- edge,do theelementsofthetales come from? The fieldworksituationofGriaule's researchhas been analysed by several authors: Lettens (I97I), Clifford (i983), and Saccone (i984), to name just a few.Though theydisagreeonsomefundamentalissue

s,allaremore orlesscriticalofGriaule,pointingatsome easilyob- servedcharacteristicsofhis work.Whatis lackingis an examinationof the interactionof these characteristics withDogon normsandvalues.

As hintedabove,Dogon cultureis orientedtowards overtharmony.People may debate with greatpassion but have to reach consensus in the end; a lastingdiffer- ence is intolerable.Dogon are veryslow to correcteach other,leavingthe otherto his opinionsratherthanfur- nishingthecorrectinformationT.heirinte rnalsocial structureishierarchicalb,asedonseniorit yt;heoldmen are the ones who know and consequentlyshould not be contradictedR.espectforageandforrelat ivelysmallage differencesuch as those betweenconsecutivesiblings

isessentialinsocialinteractionT.hisrespe ctforsenior- itycombinedwiththetendencytowardsh armonyre- sults in a "courtesybias" towardshigh-rankingpeople and a tendencyto restrictthe flow of informationto thelowerechelons.Inferiorasredeniedin formationt;he apparentwishesofa superiorconstraintheinformation found.They do function,however,in severalfolksto-ries,one ofwhichhas mythicalqualities (theone ex- plainingtheoriginofthunder).Characteri sticallyt,he giventohim. twinsinthattaleexhibitmonumentalstup idityh,ighly AsecondpertinentaspectofDogoncultur eisitshis- amusingfortheDogon,who,indeed,cons idertwinsto toricalpunctuation.Anewitem,beitanew agricultural be

intellectuallyslightlyinferiorsince the same intelli- invention or a new explanation of a hithertounex- gencehas to be dividedbetweentwo. Blacksmiths,along with the othercastes, do have a specificsocialniche.Theyarechargedwit hdampening conflicts,helpingto maintain at least overtharmony. They also have specificritualfunctionsin the case of stillbirthsandonsomeotheroccasions,b uttheirritual role is restrictedI.n no way do theyfunctionas the cul- tureheroesofRP and DE.

The OriginoftheDogon Myths:An Attempt at Reconstruction

plained phenomenon,is easily accepted and integrated intothepreexistingmould.New agriculturatlechniques arequicklyadopted(vanBeekiggoa),ne wtoolsappro- priatedeagerlybythelocal

blacksmiths,whilenewetio-logicaltalesfindtheirwayintoacceptedlore.Forexam-ple,inexplainingthedifferencebsetween whitepeople and Dogon the followingtale was told:
Thus the storyof the drunkenNoah (Genesis 9:2I-27) has foundits way into the storiesof these Dogon, who emphaticallydeniedthatthiswas a "white" story.Tra- ditionalistsand Christiansunanimouslydeclaredit to be Dogon: it belonged to the te?m.In many other in- stances the same process was discernible:foreignele-ments were adopted and in a single generationbecame "traditional."Thusthealmsfestivalofthe Muslimshas been adaptedto Dogon culture,resultingin the "purely" Dogonritualofsadaka,inwhichalmsgivinghasbeen changed into the distributionof beer, kola nuts, and

blessings.TheDogonarequiteawareofthegapsintheir etiologicaltales,eagerto fillthemwithnew stories,and ThoughttheprincipalelementsoftheGriauletextsarenotto be discoveredamongthepresent-dayDogon, evenas shadowyremnantsofa largelyforgottenpast,never-theless Griaule and Dieterlen did gathersome confir-matorydata duringtheirfieldresearchin the Dogon area,mainlyin Sanga. My expose byno means impliesthat the texts are to be regardedas forgeries;nor aretheythe resultof an overlyactive imaginationon the partoftheauthor.Thedataasrecordedinboththetextsdidstemfroma particularfieldsituation.The questionis howthesetextswereproduced.Inthistentativerecon-struction,I accept that an anthropologicalaccount is astory,a

taleabouttales,constructedbytheanthropolo-gist and his collaborators-the productof a bicultural interaction.Thequestfortheoriginofthis particular seenoparticularreasonforanyfundamental distinction taleabouttales,then,fallsintotwoparts: Whatis spe-betweenthingslearnedfromtheirDogonforefatherasnd
A fathera,ncestorofus all,oncedranktoomuchbeer, and in his intoxication,sleptwithhis genitalsex-posed.Ofhistwosons,theyoungeronerid iculedhim, while the olderone, walkingbackwards,coveredhis fatherA.sablessingtheolder,respectfuls ,onbecame white and rich,the youngerpoor and Dogon.

fromnewcomers.Intheirview,hierarchy andseniority

supplementingtheirinformationwithdat
afromhis
arebasednotuponthecontentofthetales
oruponthe own
notebooks,dismissingthemwhen
theyfailedto
amountofknowledgebutupon
thehistoryofsettle-
completetheirtasks.Ofcourse,muchoft
hisis more
ment.Consequentlythearrivalofnewtec
hniquesand
idiomthanfieldreality.ThoughGriaulede
scribedhis
tales can in no way upset the
fundamentalrelationson
theescarpment.
dealingswith the Dogon in this way,
this does not pre- clude his havinghad
relationsofa differenktindwith some
ofthem,notablywithOgotemmeli.In DE
thean-
To thisculturecame Marcel Griaule,and

afterexten-
sivesurveyshesettledinSanga.Amuseu
manthropolo-
thropologististhestudent,tobetaughtby
themaster. gist,he was orientedto
thestudyofmaterialculture,
Yeteveninthe"seriesofmeanderingtalks
"thatmake
thoughhis real fascinationwas
withreligion.One ofhisgoals,
alreadystated in his earlierworks,was
to showthatAfricancultures,contraryto
currentEuropean(and
especiallyFrench)opinion,enshrinedphil
osophiesequal
tothebestfoundinclassicalGreeceorIndi
a:"thiscon-
situation,thatofthetheatre(Cliffordi983:
I39). The ceptualstructure. . .
revealsan internalcoherence,a
notionsofinequalityofroles,offorcedinte
ractionbe-
secretwisdom,andanapprehensionofult

imaterealities
tweenpartners,andofconcealmentoftru
eselvesand
equal tothatwhichwe
Europeansconceiveourselvesto have
attained" (Griaule and Dieterlen
I954:83).
purposeslie
attheverycoreofGriaule'sfieldworkpara
- digm. Here, Clifford'sargumentcan be
supplemented. The Dogon, too, have
a greaterthan average sense of
Other preconceptionswere part of his
baggage,too.
Onehadtodowiththeinterculturavlalidit
yoftheno-
theatre.Theirculture,especiallyinthema
skcomplex,
tion ofmana, which among the Dogon
he identifiedinthenotionofnyama.Mana
wasanimportanttopicofdiscussionin
Frenchanthropologywhen Griaule set
out

forthefield.Mauss,histeacher,useditasa ubiquitousexplanatoryconcept,and Griaule expectedto findit. Hewas convincedthattherewas a coherentand deep expla-nationforsacrifice,and he did not contenthimselfwith theexplanationsgivenbyhisinformants(.Theprocess ofprobingcanbeillustratedbyhisbatteri ngquestion, andprestige,rankedhighinDogoneyes.I ncontrastto "Who comes to drinkthe blood of the sacrifice?",one of his crucial leading questions in the interviewswithOgotemmeli.)His interpretationof sacrificehinges on thenotionofnyama.Theuseofthisconce ptenabledhimtodevelopapseudo- emictheoryinwhichsacrifice ofthewhiteman'smissioncivilisatrice,w hichpro- was hardlylinkedwithsocial structureorinterpersonal voked a conflictwith Leiris (Leiris I934), must

have
conflict,let alone with change,but directedto the ac-cumulationof a supernaturalprinciple,Mauss's mana. Anotherleading idea was his view of a culture as a cryptologicaslystem.Surfacephenome nahad to be in-terpreted,made to yield ever-deeperlevels of under- cal, mentions "son opiniatrete au travail" (Lebeuf
standing.Symbolsweresignsofa hiddenlanguageopen onlytotheinitiate(SperberI97 5), andheevolvedamul- tilayeredtheoryofsymbolismto accommodatetheawk- wardfactthatthereweresеveral"ultimat e"revelations.
InGriaule'sview,anycultureharbourssec retsthatmay notberevealeddirectlytoanobserver;cul turaldefences

phal,theydocharacterizethewaymanyDogonseehim have to be breached. even now: as a forcefulpersonality,in a situation of
One consequenceoftheseassumptionsis thatGriaule undisputedpower,with a clearlyexpressedpreference perceivedfieldworkas a militaryoperation(Clifford forspecificinformationand his own ways ofgetting
i983:I32) with the explicit goal of "penetrating"cul-tural defences,forcingthe revelationof mysteriesandthe unravelingof the codes of the adversary.Like any assault,fieldworkhas to be total,involvingmanyindi-vidual attacks on the cultural stronghold.His DE is quite clear on this: in the openingchaptershe describes thefieldworksettingasamilitarycampwh

erehisvari- researchwas a matterof"expeditions,"focusedfield ous subalternsengagethe "enemy" each in his or her stayswithteams,each lastingup to threemonths.He fashionandwithappropriatetactics.Gria ule'sdealings explicitlydefendsthispractice(GriauleI9 57)asameans with the Dogon of Ogol (not with Ogotemmeli)sound of catchingone's breathforthe informantsas well as high- handedtoday-correctinginformantosn mistakes, theethnographerD.ieterlenhas followedthesame prac-

up the core of DE, Griaule is verymuch presentas an active agent. Cliffordcogentlyargues that forGriaule both these rolesarepartofan encompassingdefinitionofthefield

is verymuch a performativeone, in which the public personadominatesthe privateone and the main source ofsocial recognitionis a splendidperformancien rheto- ricordance.So,fortheirpart,theDogonbl endwellinto this definitionof the fieldworkencounter,playingtheir partwith creativeintelligence.
In those days,inevitably,Griaule was partof a colo- nialpresence,andthewhiteman,endowe dwithpower
many colonial anthropologistsGriaule in no way tried to diminish this ascribed status but rathercapitalized on it. Collectingmasks and otherobjectswas easy: the objectionsoftheirownerscouldbeoverrid denH.isview
servedas a rationaleforbothhis fieldworkand his col- lecting practice. His position of power was comple-

mentedby a strongpersonality,with firmconvictions and clear preferences;Lebeuf, though hardly criti-
i987:xxiii).Dogonwhoworkedwithhim(orshouldone say"for"him?)stillcommentonhisimpatience:"Gri- aule was alwaysin a hurrya,llowingneitherhimselfnor us anytime."Thoughthestoriesthatcirculatein Sanga ofGriaule'shittingan informantareprobablyapocry-
at it.Griaule's fieldworkorganizationwas characterizedby
a long series of shortfieldtrips,intensiveuse of a lim-itednumberofinformantasnd one "informateuprrinci- pal," limited command of the Dogon language, and a multidisciplinaryor at least multipersonapproach.His

ticetothisday.Informantwsereusuallypaid,andthere-foretheygainednot onlyprestigefromclose associationwith the white man but also a sizable income in theslack season. The researchteam operatedfroma venue close to the touristhotel of Sanga, formerlya govern- that I was looking forsingle lexemes, "simple colour ment rest house, later a researchhouse owned by the CNRS,andnowthehomeofMadameDieterlen.Itssitu-ationoutsidethevillageperimetersofOgol(oneofthe largestvillagesoftheSangacomplex)doesallowforin-terviewinginformantbsutisnotwellsuitedtoparticipa- tion in village life. ButthenparticipationwasnotthemodelofGriaule's

hubristhatmaylurethemintoridiculously detailedde- fieldapproach.His confrontationasltyle,evidentin both scriptions.The otherreason is that naming becomes a DE andhisfieldworkmanual(I957),notonlyprobably game:itisfuntotrytofindingenious-and sometimes bettersuited his personalityand the colonial situation correct-names for new objects. Afterwardsthey ac- but also was an integralpart of his definitionof this knowledgedto me that it was not at all necessary,but formof culturalcontact: a mutual theatricalperfor- theydidhavea goodtimedoingit. mance, with inevitablebackstagemanoeuvresand hid- Such a game must have been especially interesting denagendas.Clifford'sanalysisisconfirmedbythein-

whenitbecameasecretlanguageamongi
nformantvser-
formationIreceivedfrommembersofhis
Dogoncrew
sustheforeignresearcherH.eretheinfor
mantst'heatri-
oflongstanding.ForthemGriaulewas-
and stillis-a cal definitionoffieldwork,as
ofDogon cultureitself,
figureofslightlymorethanhumanpropor
tionsw,ithan
revealsitself.Judgingfromthereactionso
ftheoldGri-
uncannyinsightintothehiddenthoughts
andmotives
auleinformants,uchasituation,inwhicht
heyeventu- ofpeople and-especially-
the whereaboutsofcaverns,
masks, and statues. "Like a binuge'inu
(shaman) he
wentthroughthemountainsstraighto
theplace where it was hidden,"a
Sanga informantold me.

allygainedtheupperhand,had a strongappealforthem. Inthedaysofcolonialsupremacy,thecha ncetocontrol theinformationflowbalancedthescales ofpower. Thisconfrontationasltyle,onamoreepist emologicallevel, renderedhis approachmore "etic" than "emic."He confrontedhis informantswith items,be theyarti-facts,plants, animals, or stars, and expected them toprovide adequate informationimmediately. For in-stance,in his researchinto insect classification,insects werecollectedandpresentedtohisinfor mantwsiththeexplicit expectationthat they would have a differentname foreach and everyspecies. One ofhis informantstoldme,"He thoughteachkeke'(cricket)haditsown Dogon name, and he did not stop." And thatis what he

got,onenameforeachandeveryinsect:n
otjusta bojo
keke'(dungbeetle),withtwovarieties,re
dandblack(these are indeed
differentiatebdy the Dogon), but a
"horsedungbeetle,"a
"donkeydungbeetle,"anddiffer-
entbeetlesforthedungofblackmonkeys,
elephants,hyenas, turtles,and-closer
to home-chickens andgoats.
Creativitycannot be denied to these
informants, theycould engagein
harmlessgames in which informa-
as theydistinguishedbetweena
"beetleforthedungof bulls" (na jinu
bojo keke), a "big horse dung beetle,"
anda
beetlewallowingonlyinthedungofgreyh
orses
(sopurugubojokekel()GriaulelI96I:222-
3).13
tionwas
producedthatdidnotexistbeforehanda,l

l the whileclearlyconformingto thewhiteman's wishes.His list of insect names, I cannot help feeling,should have alertedGriaule to what was happening;in fact,he him- selfin his manual assumes thatinformantsare habitu- ally lyingand that the researcherhas to break through this resistance (Griaule I957). Yet, not a shadow of doubt clouds his pages eitherabout the validityof the informationorabouthis own interpretationasnd cabbal- isticarrangementsT.his fieldtechnique- presentingin- formantswithas completean arrayas possibleofetic This kind of overdifferentiation- andnaming24 dif-ferentspecies of dung beetles can surely be called overdifferentiation-caonnlybe produced(andbelieved)if there is a strongconviction on the part of the re- searcherthatDogon cultureis

virtuallylimitlessand disposesofuniversalknowledge.Of course,it is also the productoftheinabilitytotakenoforanans werand,for thatmatter,anunwillingnessontheparto ftheinfor- datainordertoelicita presumablyendlesslydetailed culturalresponse-was also used to investigateDogon knowledgeabout astronomyand human anatomy,Gri- (i987:9) calls it a "formede compos6e extrememententproductive." aule deployingstarmaps and anatomicalmodels.

I 3. In a semantic analysis of this very article Calame-Griaule mantstodisappointtheresearcher.Some thingsimilar happenedto me when I was lookinginto colour terms. Using a standardcolour chart,I had my informants name

thevariouscolours.ThoughI pointedout to them terms."theyregardedit as theirdutyto name each and everyoneofthe400-oddcoloursonthechart.Thisinsis-tencestemmedfromtwosources.Givent heirgeneral fascinationwithobjects,thereis a Dogon conviction thattheyshouldinfactbeabletonamean dclassify anythingthat comes theirway, a kind of mild cultural Usingperformanceto ridiculethewhiteman,bythe way,isnotatalluncommoninDogoncultu re.Forex- ample, there is a mask representingthe white man, clothedin pantaloons and shirt,the head coveredby a huge wooden mask painted a fieryred with long wavy hair, a wild flowingbeard, and a hooked nose. In the dance in Griaule's day a colonial officerwas imitated

writingsmallmoneynotesfortheaudiencеandsaluting when he receivedhis "taxes." In our postcolonialdays the touristis imitated;the same mask operateswith a wooden"camera,"forcingitswaythroughcrowdsin orderto get a good shot. Especially interestingis the Sangavariant(MD, p. 583):herethewhitepersonsits onachair,withtwoDogonsittingontheflоor;waving a notebook,the "Nazarene" asks the silliest questions: themask oftheanthropologist! Thisisnottosaythat-in thecaseoftheinsects-the Dogon informantswillfullymisled Griaule, just that

Griaule'scriticalinformationi,ncludingall ofDE and (a situationfacilitatedby his status as a lineage elder RP, came froma few informantswith whom he

had of Ogol). Some of the most recent interpretation(sde worked intensivelyand for a long time. For Ambara, Heusch i987) stem fromhim; his death in I987 was a withY6b6n6themainsourceofRP,thisis clearenough: severeblowtotheongoingresearch.Amb ara,thecentral he was firstrecruiteidn I93I (RP, p. 2og), workedwith figurein the RP as bothinformantand interpreteris, an- Paulme(I940:I3) andforLeiris(I948:ix),andcontinued otherstory.Paulmementionshisingenuit yanddescrip- toworkforGriaule.Ogotemmeliseemsto beanexcep- tiveacumenandmarvelsathiscapacityfo rcreative tion,asaccordingtoDEitseemsasifheinvi tedGriaule invention."Ambara'sinformationoncust omswaspre- to come to him

withoutany previouscontactbetween cise, but the interpretationhe spontaneouslyprovided the two. However,accordingto Kogem,his interpreter of these customs hardlyever foundconfirmationfrom at thattime,Griaulehad workedwithOgotemmelifor threeconsecutivestays(overthreeyears)beforethewar, longbeforethefamousconversationstoo kplace. Other informantasrereportedtohave consultedwithOgotem- meliintheirdealingswithGriaule.Asacon sequence, lowhimtoworkwithGriauleasaninterpret erA.c- Ogotemmeliknewverywellwhat Griaule wantedto cordingtoalaterinterpretera,sanadultA mbarawas hear. Lebeuf (i987:xxv) as a consequence, compares unwillingto

share access to the Nazarene with other Ogotemmelito Hesiod. As Lettenshas suggested,the Dogon, refusingalso any translationhelp fromthe intermissionofWorldWarII,whichimpose da six-year -younger-Amadingue. hiatus forthe researchers,mighthave heightenedthe tensionwhentheyreturnedto thesame informantasfter all thattime,expectingto findnew riches. The combinationof the Dogon orientationto provid- inginformationand Griaule's researchorganization,ap- proach,and personalitycreateda fieldworkcultureof the"initiated,"bothDogonand"Nazaren e."Theprod- uct was a Dogon culturegearedto the expectationsof theprincipalresearchera, culturegovernedbymythand cabbala, whose "real secrets" were known only

to the veryfew.The resultis neitherDogon nor "Nazarene" buta curiousmixtureofthetwo,bearingtheim printof aEuropeanviewofAfricanculturewhileat thesame time testifyingto the creativityof the Africanexperi- ence. It is definitelynot an individualfraud.Most ofthe people concerned-Griaule himself,Dieterlen, and at least to a considerableextenthis close informants- believedin it more or less implicitly.

Despite the collective aspects of this creation of a mystagogicalDogon culture by the interactionof re- searcher,informantsa,nd interpretersG,riaule himself is verymuch presentin the analysis too. The closing chapter of DE, where Griaule-unaided by any informant- linksthe cosmological

systemproducedby OgotemmeliwiththezodiacalsignsofWesternastrol- ogy(GriauleI948), mayserveasanexample.Dieterlen's informantasnd interpretertsodaysay thatGriaule exag- gerated,even thoughtheyare on the whole not overly awareofthepublicationsinquestion.Itwouldbehighly improbablethatGriaule,armedwithstrongconvictions ashewas,wouldrefrainfromstressinghis owninterpre- tationin his publications,which is, afterall, the rightof anyanthropologistB.utthisaggravatedthefundamental problemthat even the people most intimatelyassoci- ated with him oftendo not recognizethese writings as valid or as relevantdescriptionsofpartsofDogon Theinterpreterwserecrucialinthisproce

ss,asGri- culture.
aule continued to work throughthem. Kogem andAmadinguewere in the course of the inquiries trans- formedfrom translatorsinto informants.Kogem, ayoungboyat thetimeoftheOgotemmelitalks,didnot remainaninterpreterbutwiththehelpofGriauleen- teredthearmyandeventuallyattainedtherankofcap- Griaule'sdeath.Herinfluenceonthebook musthave
tain.In thelatterpartofhis lifehe presentedhimselfasan initiatein Dogon thought,consideringOgotemmeli's revelationssacred truth.He liked to view and presenthimselfas one of the old men of the Dogon, one of the veryfewwhollyinitiated(hediedinBamako in i987).Thus,he neverfeltat ease withthecosmologicalmythsrecordedin RP,

whichstemmedmainlyfromorthrough but had to be trained(elve). He was quite right.But Ambara.Shortofcondemningthemas a construct,he withthedeathofboththemain sourcesofmythcon- expresslyconsideredthemperipheralat best.Afterall, structionandGriaule,theprimemover,th ecorpusof theydidunderminehisexpertise.Amadin gue,servingas mythremainedlargelyasitwasinI956, thoughnotall ayounginterpretebreforeAmbara,beca meinformateur theAmbarataleswereincludedinRP.Diet erlenisstill principaland graduallyalso developedinto an initiate; he used his considerableintelligenceand knowledgeto I4. "Les

informationsd'Ambara concernant les coutumes etalent helpCalame-Griaulewithherdictionary(i968) andso-assez exactes; mais l'interpretationqu'il fournissaitspontanement ciolingusticresearch(i965) as a full-blowninformant, des ces coutumes ne trouvaitpresque jamais confirmationaupres albeitwitha superiorcommandoftheFrenchlanguage des autreshabitantsdu village." VAN BEEKDogon Restudied| Ii55 theotherinhabitantsofthevillage" (Paulme I940:566, my translation).'4At the time of the RP information, I950-55, Ambarawas establishedas a matureDogon elder,whose French,thoughfarfromperfect,did al-Griaule died in I956. Since then no new revelations have been forthcomingt,houghGermaineDieterlen has

continuedyearlyresearchtripstotheare a.The promise ofthetitlepageofRP ("Tome i, fasciculei") has never beenfulfilledD.ieterlenasco-authorpublishedRPafter been considerable.She soughtnew revelationsbut could not find anyone with the same "cosmological exper-tise." Justbeforehis death,Amadingueconfidedto me thatit was impossibleto findanyonewho knew a cre-ationmyth.Discussingthesituationwith Dieterlen,he had remarkedthatgood informantscould not be found

workingonthesecondvolume,inwhichth econtribu-tinuedtoproducetotallynewtales.Onecl earinstance tionsofAmadingu6areaddedtothecorpu

s.Themain istheSiriusstory.TheI950 articleissignificantlydif- publicationsfromthe Griaule team since i956 havebeen eitherelaborationson the existingmyths(Die-terleni962), attemptsto integrateDE and RP (Palau-MartiI957,DieterlenI989), oradditionaelthnographyRP.Furthermor ew,hencomparabledrawingsdoreap- (Dieterleni982). It is worthremarkingthatin thelatter book Dieterlen has returnedto the pre-Ogotemmeli modeofethnographyd,escribinga facetofDogon cul- turenotfullyrecordedbefore.Thisbookre semblesher earlywritings(up to I95 i) much morethanherhandling of Griaule's revelationsand is a solid piece of ethno- graphicdescription. The Mythsas Bricolage Clearlythemythsinthetwotextsdonotst

emfroman endogenousDogontraditionY.et,evenift heyhavebeen constructedin a peculiarinteractionbetweentheparties intheresearch,thequestionofwherethet alescome fromremains.Whence did the creatorsof the textsde- rive at least the elements of the myths?In answering thistypeofquestion,I have to speculate. peartheyreceiveverydifferenetxplanati ons.'5It seems that rememberinga story(and elaboratingupon it) is mucheasierforinformantsin an oralculturethanre- callingadrawingwithcaptions.
An important source for Ogotemmeli's bricolage seems to have been the Dogon ewene (traditionalsto- ries). Dogon know hundredsof these stories (Calame- GriauleI987a), whichareeithercitedinpublicspeeches or relatedin theirown right.Among the

many Dogon storiesthatmayhaveinspiredOgotemmeliarethetales ofthe twinsthatgeneratedthe rainbow,the miraculous tree,andmanyothers.A clearcase is thestoryofOgo hidinginawoven(Mossi!)basket(RP,pp.I78, I79), which is a well-knownewene told by the Dogon with therabbitinsteadofOgoasitshero.Asthesestoriesare usually distributedfarbeyondany ethnicborders,tales fromothergroups(Bambara,Sonray,Bozo, Mossi) have contributedt,oo.A fewitemsmaybe derivedfromsong texts.

Firstofall,neitherDE orRPcontainsarealtext.This fact,littleappreciatedin the commentariesi,s ofcrucial importanceM.ythsthroughoutheworldarestoriestoldFirstofall,hisknowledgeofo

therMaliancultures,no-toanaudience.Notsohere.DEisadiscourse,aninter-tablytheBambaraandtheSonray,wasimportant.He change,not a mythicalcreationstory.Similarly,RP is spent considerabletime outside Dogon country,partly notatextatall-my accountofithassimplymadeit inBamako,thecapitalofMali,andusedsomemodels look like one. In fact,it consistsofa sustainedethno- thatmay be tracedto these cultures.Indeed,Griaule graphiccommentaryon signs,symbols,and drawings and Dieterlenused the self-sameDogon informantasnd interspersedwithisolatedstatementsfrominformants interpreterisn theirresearchesin theseneighbouring and borrowingsfromfolktales.The authorsthemselves cultures (RP, p. 9).

Ambara's French education-his acknowledgetheabsenceofastoryline(RP,p.I5) but studyabroadaswellashisschoolinginSanga--furnishedhim withyetfurtherculturalmodels.One majorsourcefortheRP,however,is notAfrican at all. An importantpartofit,as well as crucialconcepts used in thetext,stemsfromtheBible.The conceptofa creationabnihilo,thecreativeword,thetwocreations, the rebellion of Ogo, the concept of atonement (by Nommo), the crucifixion(ofNommo), the eightpeople savedin an arkarejustthebeginning.The storyofthe redeemingsacrificeof Nommo is even closer to the Bible:Nommoissacrificedstandingupright,armsout-

stretchedt,iedtoatree(withhorizontalbranches)with iron:duringhis sufferinhge thirstsand is offereda cup of water,which he spits out. Afterhis death (and dismembermenth)eisresurrectedbyAmmaandasaresur- rectedbeingleads the continuingcreationofmankind tionofnumbersystems,andthefree- floatinagssocia- I5. Forinstance,fig.v ofIg5oa resemblesfig.86 ofRP, p. 252, do not seem to realize its implications:withouta story thereis no myth.

In any case, as both DE and RP must have emergedfromsustained biculturalinteraction,several ways of constructingthemandvarioussourcesmustbeconsid-ered. On the whole the later revelations(RP) seem tocontain fewerDogon and more foreignelements than theearlierOgotemmeliones.DE is

mainlyconstructedout ofscrapsofdiverseorigin.Some elementsare clearly traditionaDlogon:theants'nests,thecentralroleofthekey(ant),twinsas a specialcategory(thoughnotthat special),the association of binu with the number eight,the numbersthreeand fouras symbolsformale andfemale,etc. More generally,thepreoccupationwithsexuality andthefascinationwithobjectsare genuinelyDogon,asistheimportanceofspeechandthemetaphoric (RP,pp.i83-90). Itisastonishingthatthebiblicalorigin usageof"theword."Thoughthegapbetween DE and of these tales has never been noted eitherby Griaule'6 RP is verylarge,the method of reasoningis much the same. A continuedfascinationwith twins,an elabora-

tionwithanyobjectin theDogon spherethatcharacter- izeDE arefoundthroughoutRPaswell.Itissignifi cant thatthestyleof"bricolage"isverymuchth esamebut the net result,the "message," entirelydifferentT.he culturalinteractionof Griaule and his informantscon-
where it signifiessomething totally different("separation of the twins"),whilefig.xiiofIg5ob moreorlessreappearsinRP,p.63, fig.2, as "thetableofAmma," as well as inRP,p. I27, fig.28, as "hibiscus."
i6. For the Bambara mythsrecordedby Dieterlen the Near Eastern originhas been commented upon by de Heusch (i985:i68).
ferentfromthelaterRP version.One majorchangeis in thedrawings:veryfewofthedrawingsin thearticle,

thoughcrucialfortheunderstandingofSirius,recurin
WithAmbara,new sources and inspirationsurfaced.

or by Dieterlen,who is well-versedin Protestantism. I979). Thoughthisis possible,I thinksomethingquite The influenceofBible storiescan also be tracedin the differenthappened. According to Amadingue, who earlierworks.InMD Griaulenotesthenamesofthefirst workedwiththeteamat thetimeoftherevelationsby Dogon, recordingin a footnotethat alternativeswere Ambara and Yeb6ne and consulted with Ambara as "Adama"and"Hawa" (P.46).Hegivesthisinformation muchasthelatterwouldallow,Ambarane verspokein
withoutany

comment,seeminglytakingno notice of thebiblical(orin thiscase quitepossiblyIslamic)con-nection.17Some biblicalmotifsmaybe discernedin DE, too,buttheyarefewandtheirancestryis moretenta-tive.In any case the Dogon have had ample exposureto thetalesofthescripturalreligions.Islamh asbeenan importantinfluenceforcenturiesinthesu rroundingosfthe Bandiagaraescarpment-as an enemybut still as a sourceofknowledge.InadditiontoIslam,t heDogonofSanga have had first-handcontactwith Christianmis-sionariesincetheearlyI930S, infactthesamestretch oftimeinwhichtheanthropologistswerep resent(and oftheastronomicalspecificitiesofSirius, havingread

much less intermittentlyA).mbarahad frequentedthe Protestantmission(SudanEvangelicalMission,predom- inantlyBaptist)since his earlyyouth(thoughhe was never converted)and knew these stories quite well. Some ofhis kinsmennowadaysrememberthevividway in which he could tell them. astronomyduringhis studiesin Paris.Sureenough,his referencesintheRPtotheSiriussystemall datefrom theseyears.Justas he linkedOgotemmeliwiththezodi- acal signs,so it was Griaule himself,drivenby his own convictions,who transformepdo tolo and sigu tolo into a mysteryl,inkingthe astronomicaldata he helped to produce with currentastronomicalknowledge.In that Yet, despiteall the odds and ends picked up fromthe

"tresor"ofDogonculture,fromneighbouringcivilizations,andfromChristianityandIslam,muchofthe myths consisted of new, innovative creations by remarkablepeople combininggreatintelligencewith a creativeimagination.Theymanagedtocreatefascinating and coherentmythicalaccounts, thus conveying theirownworldview,stressingthoseaspectsthatinterested the researcher,and castingoffthe shackles of social reality.Besides new storyelementstheirprincipal and quite astonishingachievementis the construction of a system-a close integrationof elements hitherto

lightitisinterestingtoseethewayinwhich theremaintions,andfromChristianityandIslam,muchofthe derofthe Griaulecircleofinformantisnterpretedthese

unrelated.As FatherKerdran,a FrenchCatholic mis- sionarywho has lived most of his long life in Dogon country,marvelled,"C'est 6tonnantcommentils tou- jours rejoignentleur pieds." Finally,despitethegeniusoftheDogonin buildinga mythicaledificewith bricksof verydifferenotrigins, theinfluenceofGriaulehimselfin therepresentationof Dogonmythologycannotbeoverlooked. Hisinfluence inboththeproductionofdataandtheirint erpretation isofforemostimportance.Themosthaun tingandelu- sive ofall Griauleanstatementswill serveas a finalex- ample: the Sirius double- starsystem,oftencalled the Siriusmystery(Temple I976). How could theDogon im- partsuch detailedastronomicalknowledgeto

Griaule? Some astronomers(Pesch and Pesch I977, Ovenden I976) have commentedupon it, stressingthe factthat these revelationsclosely correspondedwith the knowl- edge available at that time in astronomy.It has been suggestedthat an occasional astronomertouringthe area furnishedthe Dogon with this knowledge (Sagan
I7. Goody(I987:I29) does acknowledgethisaspectofDogon cul- ture,buthe attributeist to theinfluenceofliterateculturest,he long-
establisheIdslamiccentersofDjenne (insteadofMopti)and Timbuctu.
starsafterhis death. Though theydo speak about sigu tolo,theydisagreecompletelywitheach otheras to whichstarismeant;forsomeitisaninvisib lestarthat

shouldrisetoannouncethesigu,foranotheritis Venus thatthroughadifferenptositionappearsassigutolo.All agree,however,that they learned about the star from Griaule. Summing up, the Dogon ethnographyproduced by GriauleafterWorldWarII cannotbe takenat facevalue. It is the productof a complex interactionbetween a strong-willedresearchera, colonial situation,an intelli- gentand creativebodyofinformantsa,nd a culturewith a courtesybias and a strongtendencyto incorporatefor-eignelements.Thetendencytowardsthe creationofin- creasingly"deep knowledge" shows itselfmuch more towards the end of Griaule's life, with a decreasing amountof"Dogon-ness"markingthetexts.Fourethno-graphicperiodscanbediscerned:pre-OgotemmeliD,E, RP,andpost-

Griaule.Thefirstperiodischaracterized byvaliddescription,thesecondandtheth irdbythe creationofa culturethatcreatesculture,and thefourth by a returnto descriptivevalidity,partlythrougha re-hash oftherevelations,and,we mayhope,bythepubli- cation of RP's second volume.

The finalquestion,however,must be to what extent Griaule managed to remain unaware of the problems outlined here. It is hard to understandhow someone who warnedso eloquentlyagainstinventiveinformants remainednaive about what was happeningbetweenhim and his informants.The other ethnographerswho

JohnHawkinsofBrighamYoungUniversit yingeniouslysug- geststhatthe

Frenchwordsgeneration and giration (orbit)may havebeenconfused.
VAN BEEK Dogon Restudied I I57
termsofa double-starsystem.Whathe did speak about always,accordingtoAmadingu6,werestarsofdifferent "lgenerations"1(8togu; the French translationis his), meaning(andpointingout)twoadjacentstarsinthesky, which were to be consideredas fatherand son to Sirius asa"grandfather.T"hesestars,asAmadingu6pointed themouttome,werethetwootherstarsoftheDog constellation.Ifthisis so, thenGriaulemusthave interpretedtheinformationgivenbyAmbaraandY6b6n6in
a differenftashion,as a systemofdoubleandtriplestars. The pointis thatGriaulehimselfwas verymuchaware

workedamongtheDogon,suchasLeiris,deGanay,and Paulme, must be reckonedbetterethnographersthan Griaule; theircontributionstill stand. A clearexplanationofwhyTireliis so typicala Do- gonvillagethattherewas no need to studytherangeof intraculturalvariationis missing,as are detailed life- historiesofhis keyDogon informantsand a discussion ofhis own biases. This is especiallystrangebecause he himselfraises the issue of anthropologicalconstructs and informantaccuracy.It looks as ifno improvements havebeenmadeinanthropologicaflieldworkprocedures overthelast50years.Onlywhenwehavethemono- graphontheDogonthathehaspromised

willwebein a positionto judge who is rightabout what.
It is possibleto judgefromhis own writingsthatGri-aule mighthave preferredto be evaluatedas a creative writeratherthanas a painstakingand patientscientist.Afterall, he did choose a formatforthe DE (the RP formatisnotspecificallyhis)quitedifferenftromthat oftheusualethnographya,doptingaliteraryformthathad alreadybroughthim some success throughhis Abyssiniannovel Les flambeursd'hommes. His was a sympatheticproject,aiming at the vindicationof theAfricanin the eyes of the European. His primarygoalwas neverjust to understandDogon behaviourbut toprove a point about Africanthought.And so he did, thoughinadifferenwtaythanhethought; claimingto 401 WilshireBlvd.,Suite400,

SantaMonica,Calif. write ethnographyhe offeredanthropologya glimpse 90401-145 5, U.S.A. I7 X 90 intothehighlyintriguingterritorybetwee nfactand fic- tion,therealmofcreatedcultures,Europe anas well as Ethnographyand collage have much in common.Both African.Attherimofthescienceofman,he embarked areconstitutedoffragmentsorpiecesofa wholethat, upon a veritablejourneyintotherealmofintercul tural whenassembledanew,have decidedlyvaryingaffinities totheoriginal.Furthermorea,swithartist s,significant eventsinethnographersli'vesofteninflu encetheiroeu- vres,givingriseto majorchangesin style,subject,and fiction.ThoughtheDE andRPrevelationsmaynotberegardedas documentsDogons,theyareoutstanding

asdocumentshumaines, tributesto the convictionsofa Europeanandtotheingeniouscreativityo fanAfrican pointofview.As vanBeekpointsout,thechangesin people.

Comments

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Griaule's publicationsfromthe early,generallyempiri- cal works such as Masques dogons (I938) to the later and farmore abstractphilosophicaltractssuch as Dieu d'eau (I948) and Renard pa'le (i965) are verystriking. Van Beek's analysis touches on a number of critical themesin Griaule's work,most importanthe presence or absence of comparablecontemporarytraditionsan d the unique insightsofferedby

Griaule's "informants." Myownrecentresearch(i987) onalinguisticallyrelated culture,theBatammaliba("Somba") ofTogo/Benin,and inquiriesintothefieldmethodologiesofMelvilleJ.Her- skovits(Blieri 988a, I989) suggestthatsuch investiga- tions oftenofferkey insightsinto fieldworkperspec- tivesandmethodologies.Severalfactors arisingasmuch fromGriaule'slifehistoryas fromhisfieldmethods(the focusofthevan Beek essay)orliteraryorientations(an importanthemeofClifford'swork[I9881) strikeme as germaneto the discussion. TheNetherlands4.XII 90
Following on the success of Freeman's attack on the classicstudiesofMargaretMead,vanBeekpresentsthe

professionalanthropologicalcommunity with yet an-other attack by a second-generationethnologistuponthe originaland classic work of a first-generatioonne,conductedsome 5o yearsago and at a verydifferenstage ofdevelopmentofthediscipline.Hindsight is ofcourse20/20, butfaultfindingandblamefixinga posterioriarenot the same as substantivelyincreasingthe breadth, choice ofdirectionin his Dogon work,in myview,was scope,anddepthofextantethnographies.

hisearlyidolizationofexplorersW.eknow ofthisinter-

In assessingvan Beek's articlewe have to ask whether est fromboth his I945 book Les grands explorateurs itenrichesthecorpusofdataorexpandsourinsights (whichprovedpopularenoughtobereiss

uedinI948) andhiseulogyofVictorSchoelcher(I948: 32) comparing him to Alexander the Great, who "had the dream of minglingEastandWestandrealizeditforh imself."Gri- aule's fascinationwithexplorersi,tmightbearg ued,led intothefunctioningofDogon cultureorwhether,incontrast,it merelyreflectsunrecognizedchangesin Do-gonsocietyas a resultofintensiveacculturationand perhapsbiasinthechoiceofinformantksn owledgeable inthesubjectofinterest.ThatvanBeekfail edtoobtain himtochartanexplorer'slifeforhimself.A ccordingly, informationconfirmingthat obtained by Griaule 5o he participatedin the greatestFrenchexploratoryen- yearsagodoesnotapriorimeanthatGriau

le'sinforma-
deavorofthecentury,theMissionDakar-Djibouti,re-
tion did not obtain at that time.His articleis not scientific,because he does not pro-
ceivingin the end the Legion of Honor. It is interesting in thislightthathis earlybook Les flambeursd'hommes (I934), at once travelog,fantasy,and popularaccount of
vide us the informationwe need to evaluate his state-
ments;thereadersimplyhastobelieveth emornot.
atriptoEthiopiaandwinnerofthePrixGrin goirea,p-
SUZANNE PRESTON BLIER
GettyCenterfortheHistoryofArtand theHumanities,
Youthfulambitionand earlyrewardsclearlyhave sig-
nificantimpactson

lifehistories.CriticalforGriaule's

pears to have served as a model forDieu d'eau. It is dogons.Dieterlen'slifeand intellectualhistorywill un-similarinstyle,syntax(includingthedistinctivethird-doubtedlyneedtobeexaminedmorethoroughlywith personreferencetohimselfas "theEuropean"or"the Whiteman"), and subject, although it traces a track throughmythicaltime ratherthan geographicalspace. Griaule's commentsin the introductionto Flambeurs are ofconsiderableinterestin situatingboththiswork and Dieu d'eau (I935:xi-xii): scientificpublicationsare generallyintendedforspe-cialistswhoaretheonlyonestoprofitfrom

them, ifI may say so; scholarsrarelyconsent-moreover theydo not always have the time or the material means-to writefora generalpublic; . .. as faras ethnographyis concerned,a science thatis above all livingand as thepublicsubsidizesdirectlyofficial missions,it has seemed to me possible,even neces- sary,to descendtheproudslopes oferuditionand to presentoa greaternumberofreadersa readablework. respecttoGriauleinthefuture.

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This is certainlynotthefirstcriticalanalysisofGri- aule's works,but what is entirelynew, important,and remarkableabout it is

thatit comes froma fieldethnolo-gistand is theproductof i i yearsofresearchamongthe Dogon thus "revisited"in depth.Having myselfspent io yearsworkingamongtheDogon,' I am struckbythe degreeto whichvan Beek's analysescoincidewiththose thatI have graduallyarrivedat. Given the shortageof space,I will orientmycommentaroundseveralissues raisedbyhistextthatseemtomequiteessential.

AsecondimportantfactorwastheSecond WorldWar.While Lebeuf (I987:xxi) discusses Griaule's participa-tionin WorldWarI in considerabledetail,he neverex-ploreshispoliticalconcernsoractivitiesduringthepe-riodoftheVichygovernment.Whatevert hesewere,

ethnography(inparticularMasques dogons)whosedata Griaule appears to have been sufficientlyaffectedby remain valid today. The second correspondsto Dieu themthathis subsequentwritingsare strikinglydiffer-d'eau, and herevan Beek analyzes verywell the condi-entfromtheprewarones.The postwarmaterialdisplays tionsofdevelopmentofa bodyofknowledgeofwhich, anearobsessionwithrationalityo,rder,in tellectualiza-aloneamongDogon,Ogotemmeliseems tohavebeen tion,andpacifisticvalues.Whetherthisch angewas therepository-sinceneithervanBeeknorInoranyone groundedin feelingsabout his role vis-a-visthe Vichy governmentor anger and frustrationat a world goneawryis not clear. Some

insightinto this issue can be gainedfromLebeuf'scommentaryon Dieu d'eau's com-parisonoftheDogon to thecivilizationmostclearly identifiedwiththeidealsofdemocracyp,eace,andorder, andthoseofGriauleIcanconfirmthevalidityofallbut namely,ancient Greece (I987 :xxv,my translation):' theDogon "livewithina cosmogony,metaphysic,and religionwhichputsthemat thelevel ofancientpeople
and which Christologyitselfwould profitby study-
ing."This workwas furthermorwerittenwiththeaim of"puttingbeforetheeyesofthenonspecialistpublic,
and withoutthe usual scientificapparel,a workthat
2-those on the role of the ancestorsand the position

ofthebinu,forwhichmyfindingscontrast withhis.
ordinarilyis reservedonly forscholars; it moreover payshomagetothefirstblackoftheWesternFedera-
deednotthatofesotericknowledgerevealedonlytoa
tiontorevealtothewhiteworlda cosmologyas rich
fewgreatinitiatesbutthatofhistoricalorcurrentevents asthatofHesiod."
thatareconsideredshameful-
instancesofconflictp,ast
A thirdfactoris theinfluenceofGermaineDieterlen, beginningwith Masques dogons but especially pro- nouncedin Dieu d'eau and latercollaborativeworks(of whichthereare manyin the I950s) focusedon Dogon
(serious transgressions,betrayals,wars,

massacres) or
i. I
haveworkedwiththeKolumKaramb6Dog
onoftheBandiagara
divisionsinceOctoberI979.
ForthepastthreeyearsI havealso
worked,in collaborationwithBruno
Martinellia,mongthe Gye-
and otherSudanese abstractsystemsof
thought.Inter-
estingly,theseworksaremoresimilarinst
yleandsyn-
sumDogonandtheSigu6TellemofYateng
a(BurkinaFaso)and
taxtoDieterlen'searlierwriting(I94I)
thantoMasques
theGurumDogonoftheKorocircle.Thislat
terresearchdeals
i. The quotationsthatappearin
thiscitationseemto derivefrom
ers,willinglylenthimselfto
thetediousverificatioonffactsthat
theearlyFrenchintroductiotnoDieud'ea

u.Iwasnotabletogetevokednothingatall forhimortheotherspresentW.hatismore, a copyofthisversion,andtheEnglishtransl ationpublishedby theoriginorfoundingmythsthatIhavebe enabletogatherupto OxfordUniversityPressfortheInternatio naAlfricanInstitutein nowcontainnothingevenremotelyrese mblingthecentralevents I965 doesnotcarrythisintroduction. andpersonageosftheRenardpale. VAN BEEK Dogon Restudied I I59 The diversityof Griaule's oeuvre calls fora division ofitintothreeperiods.The firstofthese,representedby theworkspriorto I948, is characterizedbydescriptive else has everfoundanythinglike it. The thirdperiodis representedby the Renard pale, which remains alto- getherstrangeand

entirelyunverifiablein the field,2 whateverthe Dogon regioninvestigated. OfvanBeek'sI9 pointsofdifferencbeetweenhisdata Amongthe importantculturaltraitsidentifiedbyvan Beek but largelyignoredby Griaule I would underline the obvious desireofthe Dogon forcollectiveharmony and consensus that is strikingto the participantob-server.This fundamentalsocial value is directlylinked to secrecyand to shame. The domain of secrecyis in-withsettlemenhtistoryandlocalgroupfor mation.2. Itoohaveseveraltimesattemptedatesta tKolountangaw,here theoldpriestofthebabinu,accompanied byseveraloldmen,hunt-

present(overland,women,orsorcery)C.
ompetitionand
ward(andsubtle)way.Douglascontinues
:"Ihavesaid
rivalryareperceivedas
threateningtheideologyofcon-sensus
and are usually
criticized.Indeed,theycan onlybecome
manifeston certainspecial occasions-at
the
timeofmaskedorfestivedances(onthepl
ateauandthe
toobserveanycontradictionbetweenide
alandactual"
Bandiagaraescarpment)ortraditionawlr
estlingmatches(p.23,myemphasis).Isth
is,however,reallywhatisat (ontheS6no-
Gondoplain).AsvanBeekhasseen,what
stakeinvanBeek'sendeavour?
Icannottell.
is secretis essentiallyanythingcapable
oftarnishingtheimage ofunityand

consensusthat,above all, theDogon attemptto impose on themselvesand others.Thus shame,oneofthemostimportantmechanismsofsocialcontrol,is attachedto thename ofanyonewho deviates fromthis norm-who "has a thoughtlessmouth" or "saysthingsbiggerthanhismouth,"astheDogonsay. authenticity,and representationexemplifiedby the Manycustomsandinstitutionsa,mongthemthejoking workofCliffordhashelpedustotreat"truth"asacriti- relationshipsamongclans and the conciliatoryfunction cal Westernnotionthatbecame thefocalpointofa mod- conferredonthefourcastegroups,giveampletestimony ernsciencedemarcatedbyCartesianlogic.Byempha- totheexistence,pastorpresent,ofseriou

sconflictsthat sisingthat"some views on a culturecan indeedbe ... noonehasforgottenb,utDogonsocietyis "acquainted 'truer'thanothers"- whichcouldberead"myviewis with shame" and attemptsto conceal fromthe visitor anythingthatrunscountertoitsunitaryan dconsensual discourse.Thisnotionofshame,thoughn otspecificto Dogon culture,constitutesan essential element of its etiquettethatmustbe recognizedas seriouslycompli- cating ethnographicstudy, especially of settlement history. VanBeekattemptsareconstructionofthe conditions suadedmethatvanBeekhasseriousprob lemswiththe underwhichDieu d'eau and theRenardpalleweregen- notion of "truth" in general and with the critical eratedandthebricolageofwhichtheyare

theproduct. achievementsofa so-calledpostmodernistapproachin Veryfairly,he shows that this is not a matterof any particular.Why is the Griaule school wrong?Because individualfraudonGriaule'spart,andhis well-argued theDogonsayso? OrbecausevanBeeksaystheDogon demonstrationis convincing.But he also shows that, say so?
in termsof its assumptions,method,and techniques,
My secondcommentis moreparticularin nature.I do Griaule'sresearchcannolongerbeconsid eredethnogra-notandcannotquestiontheintegrityand precisionof phy,fortheycontradictpointforpointthe methodsand vanBeek'saccountofDogon ethnographyH.owever,in techniquesofethnographicresearchtod

ay.In thiscon- an articletheintentionofwhichis bothtopresentDo- nection,itwouldbeilluminatingtohaveth etestimony gonethnographyandtousethispresenta tiontocriticize of French ethnologistswho were presentin the field and oppose work done by others,one would expect to with Griaule at the time. find referenceto and analysis of most of the ethno- Finally,Ihavenoobjectiontovan Beek'svi ewthat graphicworkontheDogon.Thevastamou ntofvisual Dieu d'eau and the Renard pale are "intercultural documentationconcerningthe Dogon, especially that fictions"-a matterof literaturerather than of eth- nology. producedbymembersoftheGriaulescho ol,is forsome reasonorotherignoredin

spiteofvan Beek's awareness ofitsexistence.Why? Griaulehimselfmadetwo3smm filmsin I938 (Au pays dogon and Sous les masques noirs). Not having seen either of these myself,I will

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concentrateonthemanyfilmsofJeanRouch,themajor-ityofwhichweremade in collaborationwithGermaine Dieterlen and document the Sigui ceremonies. This work constitutesone of the most remarkableachieve- mentsofvisual anthropologyI.t not onlycontributesto Dogonethnographybutimplicitlyraisessomeofthe questionsraisedabove-questionsconcerningtruth,au-thenticityo,bjectivitya,nd reality.Rouch himselfis per-

fectlyawareofsomeoftheproblemsthatvanBeekap- parently ignores when he says, "The fundamental problemin all social science is thatfactsare always dis-
Chasms have always existed,fordifferenrteasonsand in differenhtistoricalcontexts,betweenFrenchethnologie andBritishsocialanthropologyT.heBritishreactiontotheworkoftheso-calledGriauleschoolingeneraland thestudyofthecosmologyoftheDogon in particularisno exception.One need onlyinvokeDouglas's (I968)reviewof Griaule and Dieterlen's Le renardpale (I965)and Calame-Griaule's Ethnologie et langage (I965) to underlinewhatisatstake:"Ifonlythehigh metaphysi-tortedbythepresenceofthepersonwhoasksquestions. cal subtletyof the Frenchcould be allied with the low You

distortthe answer simplyby posing the question" sociologicalcunningoftheAnglo-Saxon"(p.23),she (RouchI978:22). ThemajorprobleminvanBeek'sarti-writes,pinpointingtheproblemin a verystraightfor-cle is thathe is lookingforthesame answerto two thatthetwoworksunderreviewarebased ontheDogon officialview of themselves.But theydo not seek to re-late informantss'tatementsto practice.Thus theyfail

My immediatereactionto his "restudy"was to recall the Mead/Freemancontroversyor the debate over the differenotutcomesofvarioussubstantial andsolidstud-iesoftheYanomamo.Thesedebatestook placeinthe contextofa critiqueofpositivistanthropology'csonc ep- tion of truth.The

theoreticalattentionto objectivity, 'truer'than others"-van Beek appears to ignorethese recentdebateswhile demonstratinghis awarenessof them.Apparentlytheyaretheresultofthe "postmod- ernistapproach" that in his termsis a disqualification initself;unfortunatelyw,e arenotgivenanydefinition ofthisapproachoranyreferencetothe"ex tremes"ofit that he rejects. Additional readingsof the article per-

fundamentallydifferenqtuestions.Mypr oblemisthat fictionasethnographyF.ortheretobeany caseagainst itbecomesa questionoftrustratherthana question Griauletheattackhastoallegethathiscre ativeinven- oftruth.InwhomshouldItrust,vanBeekor Griaule/ tionsinsomewaybamboozledtheanthro

pologistsT.he Dieterlen/Rouch?Van Beek's argumentslead me to articledescribeshow Dieu d'eau dazzled the Frenchin- thinkthatGriauleandheareposingthesa mequestions telligentsia,psychologists,arthistorians ,writers,and andthatthedifferenceisnanswersimplyt hatoneof filmmakersandvirtuallycreatedanindus tryandatour- themiswrong.Itmightprovefruitfutlorer eadboth isttradearoundtheideaofDogonculture. Suchattain- Griaule and van Beek to determine-to paraphrase mentofhighfashionis not somethingthatprofessional Strathern(I987)-to whomweshouldattributethehon- anthropologistwsouldnormallyenvyora dmire.Ifthat

ourofhavingproducedthemorepersuasivefiction.
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was all that happened,therewould be little to write about in CA. For Griaule to need to be debunkedthere has to be evidenceofmistakenprofessionalsupportof his views. All that can be musteredon this score is "Anthropologistshave reactedmorecautiouslyto this continuingseries of Griaule-Dogonrevelations,though manyhave cited the material.A special conferenceon this type of world view resulted in African Worlds (FordeI954), which containsan articleby Griaule and Dieterlen(I954), thefirstattemptata synopsisofthe new 'Dogon cosmogony.'" What conference?African

In CA a well-knownanthropologistagreesto be put inthe dock, with a rightof reply to criticismsthat are formallylevelledagainsthis work.In thiscase Marcel Griaulehasbeendeadandmostofhisstudentsretiredfora ratherlongtime.As it standsthereviewproposes nothingnew:theallegationthattheDogonandthefa-Worldswasplannedwithoutanyconferenceasathird
mous Frenchanthropologistcolluded to inventan ex-traordinarymythologythathad morein commonwithancient Greek than with Africancivilization is very oldand,inthenatureofthecase,unanswerable.Anthro-pologists have a hundred ways of misrepresenting-differentraditionsof research to communicate with

deliberatelyu,nconsciously,a lot,a little.The deviation each other. fromstrictstandardsoffieldreportingbytheGriaule Becauseitislaughabletoimplythatthewitty,irrever- teamhadalwaysbeenexcusedorexplainedbyGriaule's passionate desire to redress the balance of West- ernjudgementagainstAfricancivilizationbyunearth- ing a philosophical systemas poeticallyrich and com- plex as those of the classics. An earlierdecade saw English- speakinganthropologistsfiredby similar con- cerns about reversingthe popular judgementagainst "savages"- Malinowski todemonstratethatinobeying customtheywerenotautomatons,Firtht hattheywere capable of economic calculation, Evans-Pritchardthat

religiousbeliefswere not irrational. ent,andveryempiricalDaryllFordeshoul dhavebeen one of those swept offhis feetby Dogon or any other cosmogony,therestofvan Beek's argumentinvitescrit- icism. It is such an odd idea to put Griaule's veryper- sonal oeuvre to the test of fieldworkthat one has to thinkhardabout how it could be disprovedin the field. As van Beek is criticalofGriaule's question-and- answer methods,he would surelyhave to thinkup some other wayoffindingoutwhethertheDogonhav ebeenasto- tally misrepresentedas he now feels obliged to assert. As faras we can see it seems thathe was reducedto readingoutlargeportionsoftheGriaule- Dieterlenre- ported mythologyto representativeDogon listeners. Fromtheirreplieshe

concludesthattheDogon do not ThechargeagainstGriauleistoomuchcreativein-vention.But, as van Beek says, it would have been a considerablescoop forthe youngfieldworkerto have beenabletohavedemonstratethathisillustriousprede-knowthecreationmythofDieu d'eau orofLe renard cessorwasrightafterall.Nobodyneedsto betoldofthe shortcomingsoftheGriaule-Dogonworldview,buthe wouldindeedbesayingsomethingnewandsurprising in CA if he were offeringto validate it. Who can read Dieu d'eau andnotrecognizeitfortheindividualratio- cinations of a brilliant,thoughtfulDogon conversing withaneager,unsophisticatedmuseumcurator?Van Beek'swishtojustifyitwouldrequireconsi

derablephil- osophical ingenuityon his part.No plodding,item-by-itemchecklistwoulddothetrick,asherecognizeswhen hetalksaboutwaysinwhichthesurfacemanifestation ofa mythmightbe anchoredin fundamentalclassifica-tions.

The argumentand style of van Beek's review recall theattackson MargaretMead and Carlos Castaneda.All threewritersgainedworldwidepopularityand exerted tremendousinfluence.Mead was chargedspecifically withinadequatefieldwork,Castanedawithpresenting pale,thatthewatergodNommoisnotacentralfigure in theirthought,thatthefoxis onlyone amongmany divininganimalsandhasnoprivilegedpo

sitionintheir myths.Since he is veryfamiliarwith Dogon, having done regularfieldworkamong them formany years, there is no doubt that he can substantiatethese and otherstatementsM.oreover,hehasalrea dypublishedon theirlanguageandreligionandamajorst udyofreligion is in preparation.
The complaintis not thathe mightbe wrongbut that hedidnotthinkanaccountofhisownfield methods necessaryfora fieldevaluationforCA. This problemof a methodofdisprovinga set ofpersonalDogon interpre- tations should have earned most of his attention.For example,he oughtalsc to have reportedhere on whom he consulted.His discussion of the place of secrecyin cultureis wantingin severalrespects.Bellman'sbook towhichherefersismorecomprehensive.

Apartfrom
VAN BEEK Dogon Restudied I i6i
volume in a series with AfricanPolitical Systemsand AfricanSystemsofKinshipand Marriagepublishedby the InternationalAfricanInstitute.Forde as director made it his business to encouragescholarsfromvery

secretsofinitiationand secretsofshame,thereis eso-ofrelevanceto thehistoryofthedisciplineand thena-tericknowledgereservedto professionsand esoteric tureofanthropologicalpraxis.Despite thescepticism knowledgethatisnotreservedbutthatisn otgenerally voicedbyvariousanthropologistasndoth

ers,themodels shared.The readersof CA would surelylike to know if of Dogon society expounded in Dieu d'eau and, to a hewascarefultoreachintotheappropriat especialised lesserextent,Lerenardpa'lehavepredet erminedmuch areas ofknowledge,such as medicine,sorcery,and anti-sorcery.When Victor Turner needed instructioninNdemburitualhe foundskilledteacherswithspecial professionalknowledge.VanBeekwould havetocon-searchintheSangaregionintheearlyI98o s werequite vinceusthathehadsoughttheseinvain.T hatwouldbe differenta,longwithvanBeekIfoundlittle evidencefor a veryinterestingdiscovery,notimmediat elycredible.

thecomplexbutnonethelessallegedlyunifiedsymbolic Does henotknowthatinotherpartsofAfricagnostic orderingofdailylifedescribedbyGriaule. Also,Ifound innercirclesofknowledgeare protected? It is moregen- no evidence fora concept of nyama or the use of any erallyplausible that some Dogon should have esoteric numericalsystemforcategorisingobjectsand littleindi- occultknowledgethanthattheyshouldnot.Sohisvis- cationthatbodysymbolismisrelevanttotheinterpreta- itinglistis crucial. tionofthespatiallayoutofhouses,compounds,orvil-
One ofthepointsofcontentionis thatGriaule'sver- lages.I am also inclinedtoagreewithvanBeekthatthesionofaprototypicaWlestAfricanculturei

snotfound"supernatural"worldoftheDo
gonisfarmorediverse
evenbyGriaule'sstudentsinotherpartso
ftheSudan:
thanGriaulesuggested.VanBeek'sdescr
iptionofthe
itisnotSudanese,itisnotevenAfrican.Toa
cceptthis
objectivesofsacrificeisvirtuallyidentical
totheac-
would be to denigratesome otherwell-
knownwork.Calame-Griaule'sreporton
speech categoriescannotbeso
summarilydismissed.It is not
truethatbody-housemicrocosmshave
not been foundelsewhere:Le Boeuf's
Habitation fali exemplifiesjust that.It is
good thatvanBeekapprovesofDenise
Paulme'sremarkablymodern
andthoseencounteredintheI98os.
Hisisthefirstcri-
ethnographyw,ellaheadofitstime.Butth
ereisawor-

tiquetoconsiderfullytheroleoftheDogon themselves
in the process of text creation.His argumenthere has some interestingimplications that are touched upon only marginally,and drawingattentionto them may helptosettheagendaforfutureDogonstudies.Inthe firstplace, it is not entirelyclear whetherthe typeof bricolagethatvan Beek describesarisesfromthespecific situation in which Griaule's informantsfound them- selves or is much more widespread.If the latter,then itwouldbeinterestingtoknowinwhatothersortsof
ryingsense that he does not know how importantaresome ofhis assertions.Forexample,iftheDogon reallydo not have the conceptofnyama (impersonalforce)or

anyequivalent,howdotheytalkaboutthe efficacyofmagic and prayer?He should at least tell us what cir-cumlocutionstheyare drivento use in default.Case historiesofdisputessettledbyrecourseto divinationwere missing in all the Griaule corpus. This British anthropologiswtouldbeimpressedifhec ouldindicatethatcase historiesformthebasis oftheinterpretation contextsit appearsand what its broadersignificance oftheDogon religionthathis book will reveal.
Finally,theinterestingquestionariseswh etherall the workonAfricancosmologyhasbeentaint edbybeing influencedbytheGriauleteam.This wouldwriteoffnot justtheFrenchAfricanistsbuttheextreme

lyempirical workofyoungAmericananthropologista snd arthistori- anssuchas SuzanneBlier.Atthispointthetablesare almostturned.VanBeekhaswrittenwhat hethinksis a definitivelynegativeverdicton somethingthatno one thoughtcapableofproofordisproofb,utth eweaknesses ofhisreportraisethequestionwhetherpe rhapshisfirst wish mightnot be fulfilled:perhapsone could devise a bettertest that would vindicate Ogotommeli and his Europeanfriendf,or,afterall,morethant woreputations are at stake.

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This is an importantpaperthat,as well as addingto our understandingof the

Dogon, raises a numberof issues mightbe. My own feelingis thatwhile theterm"brico- lage" correctlyconveys a sense of the eclecticism in- volvedinthechoiceofsources,vanBeek's argument would have been strengthenedhad he examined the powerrelationshipsinvolvedin theproductionofcom- petinginterpretations. AfeatureofcontemporaryDogonritualsis therecur- rentinvocationofaconceptof"tradition"t olegitimate particularroutinepracticesand existingimbalancesbe- tweeneldersand juniors,men and women.It is precisely because oftheircollectivenaturethatthesecontex ts providelineage elders with opportunitiesto construct "publicpersonas"forthemselvesand othermembersof thelineage.The

latter,because oftheirmorerestricted access to ritualknowledge,are not well placed to chal- lenge the formsthese constructstake. Nevertheless,in othercontextsboth youngermen and women are able tonegotiateaspectsoftheirsocialidentitiestotheirad- vantage.Thus, forinstance,women employmaterial cultureand theorganisationofhouseholdspace to con- structindividual identitiesthat contrastwith the im- agesofuniformitpyresentedin themore"public" arenas under male control (Lane I986). Again, young men,
of what has been writtensubsequently.Many of van Beek's substantiveclaims come to me as no surprise. Thus,forinstance,althoughtheobjectivesofmyre-

countsprovidedbymyown informants. While the substantivecontentof the paperis clearly importantf,armoresignificantis vanBeek'sexplanation ofthelack ofcorrespondencebetweenDogon beliefsand practicesas portrayedin the later writingsof Griaule

throughtheirincreasingparticipationin tourism,have become responsibleforpresentingDogon societyto the outsideworldandthusacquiredameanst opresenttheir own readingofDogon culture(Lane I988).
How can textscollectedin such a mannerbe subjected to critique?Could the informantsi,nsufficientllyiterate inFrench,evaluatethepublishedproceed ingsofthese cenacles? Even in the best of cases, could theypropose correctionswithoutseemingdiscourteou

sorincurring thelossoftheirinterlocutorsg'enerousfriendship?As fortheanthropologists,theyareobligedtotrustthe texts.On returningto thefield,some ofus have had doubts:whydo thesemythologicaltreasuresalwaysfall onthesameears? Havewebeenunabletolocatethe rightsources?Have we somehowby-passedall this knowledge?How are we to account forour findingsif theydonotcomefromthe"patented"informantsH?ow Itispossible,thereforet,hattherewasasimilaredge totheactionsofsomeofGriaule'sinformanttshatmoti-vatedtheirprolongedinvolvementwithhimandinflu-encedthespecificformoftheirworldview. Withoutafullerdiscussionofthesocial

positionsoftheseindivid-uals,howthesemayhavechangedthroughtheirassocia-tionwithGriaule,andsomeindicationofthebroader strugglesforauthoritywithintheircommunitiesat the time,onecandonomorethanspeculate. Withthepas-sage of time and the death of the major protagonists, could we possiblysubjectour colleagues' informantsto this opportunityhas probablybeen lost. Similar pro-cesses can, however,be observedtoday that could pro- vide us with insightsinto the ways in which strategies that varywith the audience may generatealternative readingsofDogon culture.In thisregard,van Beek's ac- count of the active role of the Dogon in the creationof Griaule'scommentarieshas notonlybrokenthehegem-

onyofthesetextsbutalsolaidthefoundations forfuture work.

CLAUDE MEILLASSOUX2, ruedeMirbel,75005-Paris,France.6xgo Van Beek's article raises a serious problem in French anthropologyi:s it capable of self-criticismT?hat a discussionoftheworkoftheGriauleschoolshouldonce again be broughtup by one of our foreigncolleagues is highlysignificant.I can see severalreasonsforthis: some are due to the well-knowncentralizingacademic and universitystructureswe have in France,but this is notwhatIintendtodiscusshere.WhatIwishtoempha- size is thatthedebateis paralyzedbya subjectivization ofscientificthought. withmycolleagues:mycriticisms,thereforeh,avenoth- ingtodowiththewayI feelaboutthem.

Ata scientificlevel,however,theresearchgroupoftenseemed to me to be more an initiatoryschool than a researchlaboratoryA.ccesstonativemythologyorreli-gious knowledge,one learnt,could only be gained by assiduously following the teachings of specific localmasters,who possessed a secret knowledge that theywould divulgewith greatreluctanceonly to those whohad earnedtheirtrust.Thus knowledgeof the Dogonreligioncame to be "confessed"by a verylimitedset ofselect informantsthroughwhom a corpus was con-structedthat seems, on examination,not so much a sourceofdiscoverytotheresearchersasoneofsurprise Thecommentsindicatethattheproblem ofDogoneth- to the investigated. nographyis still importantin Africanistanthropology,

TheworkofGriauleandhisschoolsinceDieu d'eauis based on a field approach that fails to meet all the requirementtshathe himselfformulatedin his M6thodede 1'ethnographie(I957). Workingon Mali, I was as-signedforanumberofyearstotheCNRSresearchgroup judgedasapersonalattack.Eventodayonehesitatesto coveringthecountry,whereIchosetostudytheSo-raisetheissue,knowingthatitwilldamagethegood ninke people. I was also in charge of administrative relationsone enjoyswith colleagues. One can therefore tasks, and I had nothingbut pleasant relationships onlywelcomethepublicationofvanBeek'swork,which
VAN BEEK Dogon Restudied I I63
cross-examinationwithout

offendingeither of them? Whatis more,thepublishedmaterialscannotbe sub- jected to a critical reading.Far fromtaking the form ofverbatimtranscriptionisn thenativelanguage,they combine translationsof briefquotations with para- phrases,interpretationsa,nd commentariesunaccompa- nied by the criticalapparatusthatwould permitan un- derstandingofthecircumstancesoftheir collection. Given that we are dealing with expressionsof belief, mythicnarratives,or descriptionsof rites ratherthan theexplanationofsuchandsuchaninstitu tiona, corpus ofdataas preciseandfaithfuals possibleshould,I think, bearequirementb;utitispracticallyimpo ssibletodis- tinguishbetweenwhat originatesfromthe informants

andwhatcomes fromtheanthropologistF.ormypart,I havegivenupusingsuchmaterials,even whentheypro- vide informationthat conformto my own theses.
If the materialis not presentedin its originalform,I thinkit is because one would see that,as in most socie- ties of this region,the mythsand beliefsdo not consti- tutea coherentwhole. The coherencegivento them shouldonlybe considereda hypothesis,butin thiscase we have an unformulateda priori,an unquestionedabso- lute,wherebyonlythoseelementsconsid eredrelevant are retained,adjusted,and organized.
Wheninformationis treatedas quasi- initiatoryo,ut of reachoftheprofane,criticismcan onlyturnshortorbe seems to me to fulfillthe criticalrequirementsof re-

searchandwhichpubliclyinvitesa long-neededdebate thattoo manyapprehensionsand susceptibilitieshave dismissedfromour chapels.
Reply
W. E. A. VAN BEEKUtrecht,The Netherlands.4 XI 90

representingastheydoawidearrayofopinions.Givena subject as delicate as an attack upon an established reputationand the emotionsgeneratedin responseto it, severaltypesofreactionare to be expected.One is the indignantreaction,aimingatpreservingthereputationoftheattackedmaster.This reactionis absentherebut probablywillbeheardlater.Asecondisthe uneasyreac-tion,pointingout thatwith

one majorpillarofthe eth-nographicbuildinggone, othersare in dangerof crum-bling as well-one of the argumentsDouglas uses.Anotheris the reactionfocusedon theory,style,and presentationmorethantheargumentitself.Crawford,isawelcomeelaborationof myargumentT.heonlypos-Douglas,andBedauxwritealongthisline. Finally,there siblepointofdisagreementbetweenusmightbeineth-isacceptanceofthearticle'sconclusions andexpansion upon its theoreticaland methodologicalimplications; thecommentsofBlier,Lane,Meillassoux, andBoujufall into this category,and I will beginwith them. nographicdetails(binu and ancestors),thoughI think thatinternalculturalvariationamongthe Dogon might be one factoraside fromthe inevitablepersonalstyles and

interpretations.
Meillassoux, anotheranthropologistquite familiar withthelargerculturalregion,agreeswith myanalysis and uses the conclusions to illuminate an internal Frenchacademicproblem,theabsenceof self-criticism. His descriptionof the internal dynamics of research groupsas initiatoryschools is fascinatingand revealing. As he is thefirsto admit,such self-criticismas he deliv-
Blierbringsaninterestingthoughttothedi scussion: theideaofusingbiographicalanalysistoe stablishhowsignificantevents in ethnographersl'ives may explain changesintheirwork.Shepointstothrees uchinflu-ences on Griaule, and this amounts to a welcome bio-graphicaladditionto my argument.Griaule did indeedsee

himselfas an explorer,and several of the fieldap-proachesmentionedfitin well withthisself-definition,ersraisesthequestionofpowerin theFrenchacademic forexample,the view of the othercultureas a bastionandtheuse ofaerialphotographyS.till,therehavebeenexplorerswith a less militaristicvision, and Griaule's favorablecomparisonof a colleague to AlexandertheGreatis revealing.As forBlier's second point,I agreethat the Second World War may have been a turning postmodernistdebate-the question of "truth"-and pointforGriaule.Yet,despitetheevidentchangein theethnographyafterthe war, many of Griaule's convic-tionsand drivescan be foundbeforethattime,forexam-ple,hisinsistenceonmythasanexplanationforritual

thatRouch'sfilms,madewiththecollaborationofDie- and his convictionthat Africansocieties engagedin terlen,constituteoneofthehighpointsinvisualanthro- "deep thought."In any case, the commentcalls fora pology.For me, as forany anthropologistworkingon moregeneralstudyoftheriftsin academia in wartime Dogon culture, these films-especially the sigui Franceandoneinwhichthepositionofscholarssuch documentation-constitutea crucialsourceofinfor- as Leiriswould be importantas well. Blier'slast remark, mation. However, the same problem confrontedby ontheinfluenceofDieterlen,wasalsomadebyreview- any anthropologicalresearchis evidentin visual ers of earlierversions of the article,and I may indeed anthropology-the interactionbetween two cultures.

haveunderplayedherimportancein theconstructionof Judgingfrommyown experiencewithfilmingandfrom Dogonculture.Ofcourse,thelastperiodof revelations, theliteraturet,hismaybeevenmorepoig nantinvisual thatoftheRenardpale,wasinfactstrongly influenced anthropologya,s thepresenceofimpressivehardware byher,as mostoftheworksofthateraarecoauthore d. andthestrictexigenciesoffilmingimpose a consider- One can but wonderwhetherGriaule would have pub-
lished the Renardpale in the same form,givenhis pro-clivityforwritingfora moregeneralpublic.Butevenif Dieterlenwasandstillisthesystematizer G,riaulewas interactivecharacterofthedocumentati

on.Thisholds
the motorthatgeneratednew
revelations.The commentsof Lane and
Bouju are of special rele- vance,as
theyalso have done researchin Dogon
culture recentlyand in thesame
region.Forthemthelack offit
forany film.In any case, the quality of
Rouch's films is in my view not
dependenton his incidentaluse of
mythopoeticalcommentary.
The firstpoint Crawfordraises is more
complicated
betweentheGriaulewritingsandempiric
aldatafromandquitegermanetothegen
eralframeworkM.ycri- thefieldcomes
as no surprise,and forthemtoo the
tiqueofGriaule'sworkcannotbereducedt
oa gapbe-
differenceis morethanone ofstyle.Lane
raisesthe
tweentheidealandtheactual,whichmigh
thavebeen

questionwhetherthebricolagethatgeneratedmanyof acritiqueoftheDogonethnographyuptotheSecond theGriaule"data"resultedfromthespecificfieldsitua- WorldWar.Itistheuntraceableidealthatbothersme, tion at the time and then argues that it may be part and here the notion of relativismcomes in. Crawford ofa moregeneralarenaforconstructionofindividual identities.I thinkhe is right.For the informantstheir close association with the powerfulFrenchmanmust have been an importantasset in the village arena and changedtheirself-imagesO.necan,indeed,perceivejust this with the second-generationinformantsworking nowwithDieterlen,thoughIthinktheeffectistapering off.

Bouju in a way offersa venue forthis type of study whenhe concentrateson thetwinvalues ofshameand secrecyin Dogon culture.His analysisofthesethemes structure.Both the tendency toward person-oriented schoolsand thehierarchiesinherentin theFrenchaca- demic systemwould be fascinatingobjects forfurther study. Crawfordraises two problems,my position in the therelevanceofvisual documentation.As forthelatter issue,theDogon areindeedone ofthemostextensively filmedgroupsin Africa,and I fullyagreewith Crawford able amount of Western culture on-in this case- Dogon proceedings.Moreover, the selectivityof the camera,thecutting,andthecommentary highlighthe

rightlyreadsmyargumentas-also-a partialcritique One ofBedaux'sargumentsrunsalongsimilar lines; ofpostmodernismI.ndeed,I do have problemswiththe forhimas forall ofus theproofofthepuddingis in the notionof"truth."Whodoesnot? Whilerecognizingthe eating.Thereis,however,noreasontores ervethelabel meritsof the postmodernistdebate,I do not thinkthat "scientific" (whateverthat means) only for extensive thenotioncanbedoneawaywithbyarelat iviststance. presentationsofdata.Infactmorethanha lfofthearticle ThereforeIhavetranslateditintermsofre cognizability; isdata,andIalsopointedoutwhatpartofth eliterature inprinciplethisimpliesa searchnotsomuchfortruth

couldbeconsideredvalidethnography-which,asheis
as foruntruth,and my essential claim is that Griaule's Dogon tales are unrecognizablein the field.That is in-deeda
questionoftrust,butthatCrawfordfeelstheneed to choose betweenthe two "tales" is at least an indica-tionthatthedifferencebsetweenourtwo" intercultural fictions"are too largeto be comfortablewith.
Douglas raisesa
numberofinterestingissues thatfora valid answerwould take up much more space than is
allowedhere.Oneofherpointsisthatthea nthropologi-cal communitywas notbamboozledbyGriaule'srevela-tions thoughotherprofessionswere. This is correctin
thesensethatanthropologistshavereact edtothem

muchmorecautiously.Amongthem(tocorrectanobvi-ousmisunderstanding)D,aryllFordewasinnowaysweptoffhis feetdespitehis personalfriendshipwith Dieterlen;Douglas probablyis correctin assumingthathe mightbe the last to be dazzled by these construc-tions. I just wanted to point out the greatdistance be-tweenthetwodiscourses,Griaule'sand theBritish,andone exampleofthatdistancecan be foundin thepro-ceedingsof the Sonchamp conference.Douglas's argu-ment essentiallyreads that in criticizingGriaule I am floggingadeadhorse.Fortheanthropologicaplrofession, mologyandhopetocontinueworkinginthatfieldmy- especiallythe British,this may be so, but I doubt it. selfformanyyearsto come.Griaule's

Dogon materialis still used as an example of A last point on the referencesto the other debates, intricatemythologicarleasoningandclassificatione,ven especiallyMead/Freeman:IchosetheCA* formatin in anthropologicatlexts,whereas,as I triedto show,itsepistemologicalstatus cannot be equated with that of ethnographicrecords.
Douglas raises a fundamentalissue when she dis- cusses the logic and methodologyof disconfirmation. Theproblemsofsecrecyareappositehere .Ilimitedmy- selfto thosetwo ofBellman'sfourtypesofsecrecythat are relevantto this discussion. Indeed, the Dogon do have knowledgereservedforthe professions- such as theartisangroups-as wellas secretsofmedicine,sor- cery,andanti-sorceryw,hichindeedIdidexplorereduring

myresearch.Ofthesethefirstis neitherverysecretnor veryesoteric,in fact being part of the public domain. The second genreis moreinterestingand moredifficult to gain access to. In Dogon culturemedicineand anti- sorceryare partofthe darkside oflife,out oftunewith theideal ofsocial harmonythatBouju elaborateson in his comment.Griauleand Dieterlencompletelyignored thisdomain,and thesesecretsare definitelynot thekind Griaulemeant.Also,ascanbeseenfromm yaccount (van Beek iggob), the notionsand symbolsused in it do not fitinto the Griaulean schemes at all. Whetherone couldcallthisknowledgeagnosticinnerci rcleishighly questionable.A detailedaccountoftheseproblems,as well as the case historiesforthe

interpretationofritual andsymbolism,should,asDouglassuggests,andwillbe includedin thereligionmonograph.
orderto open a discussion; that is what the journal standsfor.While Griaule cannotrespond,his scholarly heirscan. Fromthe startI recognizedthe personalfeel-ingsinvolved,andforthisreasonI presentedthearticle in personin Paris and prepareda Frenchtranslationfor Dieterlen'sbenefit.Whereasnoneofthecommentators so farhave contradictedfield data and thereforemost have accepted the gist of the argument,defensesof the "data" are still to be expectedand are said to be under way.ThisiswhatIhopedfor,anditishereth atcompar-isontothewayotherdebateshavebeenconducted falls short.

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well aware,alreadyconstitutesmassive documentation. Withappropriatereferencesto such a bodyofliterature a discussionis notat all un-"scientific."Ifthiswerenot so, most discussions in our journals would be out of bounds.WhileI acceptthepositionthatonlya fulltale can be fullyconvincing,the details requestedby Doug- las and Bedaux can onlybe presentedin the contextof a monograph.

How

manypeopleareimplicatedwithGriaule? Not as many as Douglas thinks.Of course, empiricalre- search into symbolic and cosmological interpretations ispossibleandcanyieldfascinatingresults;forexample, IfullyshareDouglas's appreciationofBlier'swork.Still, itisafarcryfromanAfricancosmologytoatripleSirius system.The wholepointis thatthisresearchis empiri- cal and, like any such work (grantedthe limitations of the ethnographicalaccount), is capable of "dis- proof"-that is, should be recognizable.Surveyingthe implicationsofmytempereddisproofofGriaule'swork isnotanundertakingI choosetoburdenthisarticlewith and would call forfurtherevaluation.In any case, I see no reasonwhateverto writeoffall workon Africancos-

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Just as the beginning of the annual season of growth is marked in Egypt by the Nile’s receding flood/inundation and emergence of high points of land from the falling river, so the Egyptians

viewed the original creation event as occurring when the primordial mound of earth (see Tatenen) rose from the waters of the First Time. It was said that a lotus blossom (see Neter.tem) then rose from the waters or from the same primeval mound; and it was from this flower that the young sun god emerged bringing light into the cosmos, and with it the beginning time and all further creation.

The Galaxy was born from Amma's egg, said to contain air (gases). Amma's egg is laid by an ibis or a celestial goose (called the Knkn Ar; carbon?) created by the '8' (Ogdoad/gods/Etheric gases/“the souls of Tut”/8 Ancestors/Nommo).

Ptah rises from the Nn in the form of "a risen land or the cosmic egg'. Ptare "Utters", and it opens, and Re hatches

from the egg (Bn/black dot) or emerges from a lotus flower in the waters (“the Sea of the Two Knives”), whose petals opened to reveal a scarab beetle (Kp're, – also the symbol of the rising sun), which transformed into Ntr'tm “young Atum“ a young boy (considered to be the infant A're/Heru/Re'A're'Kasa/Re-Hora'Kkhty), whose tears formed the first human beings. The "8" (Ak't/Ogdoad/Bull of Heaven?) gave birth to both the sun and Atum.

The Secret of the Ankh is a pathway into the Mystery Systems. The Secret of the Ankh leads to the what is called called the God Particle (Higgs Particle) as told by the Ancient People of the Nile.

Infinity (Heh) and its opposite nothingness (hehet) and
Nwn (Dark Radition) and its opposite Nwnt (anti-matter) or and the resultant matter is analyzed in creation.

The Symbol of the Ankh viewed as the creation of Life itself. The Ankh means Life, but it also means Eternal Life.

Michael Tellinger. His discoveries in South Africa show that the mysteries in Kemet began deep in Africa.

Though Hidden and overlooked this inscription deals with the oneness of the Creator and summarizes more than 5,000 years of Egyptian Cosmology – Hibis Temple – the center of the southern el-Khargeh Oasis Hymn to the Ba’s of Amun't. Commissioned by Darius I after he

sacked Kemet from the Nubians – he layed bare Egyptian Cosmology to spread to Asia. The temple writing clearly shows that the Egyptians knew of one creator but acknowledge they had used several names and several stories but the one arose out of the primordial ocean.

You are Amun,
you are Atum,
you are Khepri,
you are Re.
Sole one who made himself into millions,
Tatenen who came about in the beginning.
You are the one who built his body with his own hands, in every form of his desire.
You are the great winged-scarab within Nut, who protected heaven and earth in their entirety, while rising

from Nun within the primeval mound.
The Ogdoad (Ak't/eight 8) rises [for him in] jubilation when he appears, they seeing by means of his [his first] manifestation as Horus-who-illumines, whose entire circuit is in the spit-fire and [torch-fi re] of his eyes,
having illumined the circuit of heaven with his great double- plumes.
To summarize:
(1)The Ogdoad Primordial Eight are the elements that created the Divine Creator according to the Egyptians. (Taken from one of the oldest cosmologies -of Hermopolis or Khmnu). The eight pairs are:
Amn Amn't,
Nn, Nn't,
Kk, Kk't, and
A, Aa't.

The Mdu Ntr is in fact the Sacred Words of the Ntrs or Deities.

Aspects of this story are used in the creation of Pta're , Ra, Amen, Aten in the other creations stories. These all deal with just the creation of the Creator (or it coming into existence) not with what existed before creation.

The symbol for the Ankh is the symbol with the Circle on top of the cross hairs – followed by the Mdu Ntr sounds of N and Kwa.

Kwa not only is a symbol of Life but the elements that create life. These elements are the Ogdoad and the Odgoad is essential for Life. The symbol Ankh is connected to the Ogdoad.

The Ankh is the Life Code;
The Egyptian’s so-called “Infinities or Chaos” Gods:

the Ogdoad.;

The Ogdoad – the Primordial Eight and how these elements resolve themselves into Life.

The Mdu Ntru symbol for the sound N which is a Wave and:
the Mdu Ntr symbol for the sound KH is 'matter' (not a placenta) – are key elements of the symbol ANKH or

NKA/NKW/NKWA – Wave plus Matter produces the elements of Life or the God Particle.

Sounds have mathematical principles. The sound Nkwa is a code. N – N, Na, Nh, Nk
K
W
A

From Kemet –
An, Annu, N, Nu, Nun, , Kh, Kek, Ha, Heh, Heka including creating the words Amen, Nun, Keh, Heh and many more. The Diety Pta're – has said to be written in its earlier text Pet ta HeH.

From the Catholic Encylopedia we find that:
Pta're of Memphis (An) is the ruler of infinity (A) and the Lord of Eternity (Tut).

AN – The City of AN – Heliopolis where another creation story comes from.
 The powerful sound that diescribes a wave or vibration – N

From the Ethiopian Book of Life by Sir. E. A. Wallis Budge. Wallis Budge looks at the Greek Magical Papyri (Kenyon,

Greek Papyri in the British Museum) There exist ABRACADABRA – Why is this word so magical.
ABRACADABRA,
AB.RA.KA.TA,BA.RA

So lets look at the Ogdoad itself. First the Egyptians called them the: Hehu. They are represented by 4 pairs of primordial forces, qualities, or Deities.
A = Amen/Amenet
N = Nun/NunetK = Kek/Kehhet
H= Heh/Hehet
ANKH

N NUN
K KUK (Carbon?)
W
A (AMMA)

In the cosmological studies, the Ankh does not appear until after the creation begins and the success is the life of the Creation God as Pta're , or as Amen. When the creator deity is born in Nun or the combination of the Ogdoad in Nun then the symbol appears.

The symbol of the Ankh is the Egyptian representation of the “God Particle” (“Higgs Particle”).

the Maat Kheru

Dr. Jacob Carruthers work early on and I can say that this lead me to this analysis.

In many Quantum Physics discussions, the God Particle (the Higgs Boson Particle) is associated with a sound.

The difference of the pronouncement of A sound in Ankh and the I/A of Amen/Amenet.

At any rate, I should be able to continue with my Thesis because we have not heard the Ankh nor Amen/Imen pronounced in 1,000 years by an African native to the Mdu Ntr. It can very well be pronounced as NKH with the A silent.

Also we see in the ANKH that water/nile /wave glyph that gives the N sound is also part of Nun/Nunet and even part of Amen/Imn.

In addition, I have not found yet a Glyph that represents the A sound in ANKH. Having the Ankh symbol and with the N sound and the KH sound.

In addition, earlier I have shown that

the root sounds of the Hehu/Ogdoad deities are used in other important Kemetic words as some root code.

We have seen four thousand years of the pictures of the upper and lower crown on the Nws't head.

We assume that the Ankh is pronounced with a long A sound – when we know the people of the Kmt either made them silent or did not pronounce them at all.

If the Ancient People of Kemet did not want the common people to understand the laws of order, “Ma’at” – they simply would not have written it down on everything they could. There are few who claim that they belong to some Mystery System and then act as if this is some special

preserve. The people of Kemet said otherwise, they said things such as, “If you are a leader and command many, strive for excellence in all that you do so no fault can be found in your character”. For Maat is Great; its value is lasting and it has remained unequal and unchanged since the time of the Creator....

The Ankh represents the first key to the Mysteries “The Creation of Everything”. The Ankh means more than Life – it is the most ancient symbol of a code of sounds and primordial deities. The Ankh is actually the Names of the so called “chaos” Deities of the Khemnu or Ogdoad: Amen/Amenet, Nun/Nunet,Ku/Kukhet,Heh/Hehet. – This resolves itself to ANKH.
The Ankh itself has four distinct sides and one of them is the Loop:

Nun/Nunet.
These four pairs in were thought to be the Children of Tutut (Vibration) and Maat (Order). Both Tehuti, Maat and the four pairs themselves have their own forces.

Amen/Amenet is the hidden spark of life and its opposite,
Nun/Nunet – is the primordial unformed mass and its opposite,
Ku/Kukhet is the qualities of Light and its opposite, and
Heh/Het is the qualities of infinity and its opposite.

At some point the Eight fuse themselves together bounded by Maat and Tehuti and a Deity Pta're is formed out of this chaos – (the God Particle);
Pta steps on a mound;
Aton is formed and lands on his

shoulder then;
The Ennead is created or the 9 deities.

The oldest creation story Hermopolis – Kmnu creation story. This creation story has both Maat and Jehuty living in Khemnu which translates to the city of Eight. In the City of Eight (Khemnu) with Maat and Jehuty were four pairs of dieties, both male and female (called the Ogdoad by the Greeks).

Maat is said to be the mother of the Eight!!!! Tehuti her Husband or Consort. The names of the eight were:
Nu/Nunut,
Heh/Hehet,
Amn/Amnt and
Ku,/Kukhet.

They were associated with qualities

such as primordial mass, infinity and its opposite, hidden forces and its opposite and darkness and its opposite. From the left image, you see the Goddess Maat and Tehuti on the far right image is the Ogdoad.

From the Nile Valley Text:
You [the Eight] have made from your seed a germ, and you have instilled this seed in the lotus, by pouring the seminal fluid; you have deposited in the Nun, condensed into a single form, and your inheritor takes his radiant birth under the aspect of a child (Edfu VI, 11-12, and Esna V).[xxix]

Coffin Text spell 76 names the four pairs, and connects the Ogdoad with some of the Ennead:
O you eight chaos gods,
keepers of the chambers of the sky,
whom Shu made from the efflux of his

limbs,
who bound together the ladder of Atum...
I am Shu, whom Atum created, from whom Ra came to be.
I was not fashioned in the womb,
I was not bound together in the egg.
I was not conceived, but my father Atum spat me out...together with my sister Tefnut...
The bnbn of Ra was that from which Atum came to be as:
Heh (chaos),
Nun, (the watery abyss),
Kek (darkness),
Tenem (as in Tatenen?; substituted for Amun in this verse).

Take the first letters of each of the Ogdoad names and you get:
NAKA/NHKI/ NHKA –
INKH/ANKH=NKWA.

The Symbol, the N – water ripple or 'sine wave' vs the KH – Placenta?.

The ripple water identifies it with possibly water, or sine wave.

The Placenta has obvious meanings of birth. The KH symbol is the placenta.

It does not look like a Placenta at all. The KH sound is used in the Mdu Ntr of the placenta so that is why the symbol is referred to as a placenta.

Obviously, the Ancient Egyptians knew about the placenta and knew how to draw it – it is found in the Narmer Pallete and the Wepwawet Standard in the Step pyramid. The symbol that is known as the sieve or placenta obviously has a meaning that contributes to the placenta, but may not necessarily be the placenta.

The KH sound could not be a Placenta, the KH symbol may very well be Matter itself.

The KH sound also appears in other cosmological or important words and names in Ancient Kemet. These words include Khufu and TKN.

Knm created man on the potters wheel. Knm means to create. There is a correlation, what he uses to create is matter and a component of Life or the ANKH. The K sound again is used in Kpa – the Dung Beattle.

The divisions of the KH symbol show – equal parts that add up to a whole, a possible reference to the Ogdoad as equal parts – pairs of four.

The point is that they add up to a

Whole.

The Sumeria God called Enki (Nkwa)– who has some similarities with the qualities of the Nkwa/Ankh. The Summer God Enki is also created in the Primordial Ocean.

The People Annunaki

Ankh.

The same root words Nun and Kh.

Wikipedia has the name described as written “da-nuna”, “da-nuna-ke4-ne”, or “da-nun-na”, meaning something to the effect of those who from heaven came to earth. The A-nuna appear in the Enûma Eliš (Akkadian Cuneiform) is the Babylonian creation myth (named after its opening words).

The opening tablet has a very similar opening to many of the creation stories of Ancient Egypt. Here is the Enuma Elis creation opening.

When the sky above was not named,
And the earth beneath did not yet bear a name, And the primeval Abasû, who begat them,
And Kas, Ta'maa't, the mother of them both, Their waters were mingled together,
And no field was formed, no marsh was to be seen;
When of the gods none had been called into being.

The Enuma Elis dates to 7th century Bc. At this time more than 5,000 years of known Ancient Egyptian Culture has already passed.

The Ankh symbol in Mdu Ntr is a

Formula for Creation in itself.

After the Eight (Ogdoad/Khemenu) joined there was some wave of energy or some sound wave (N) that went as fast as A/Aa't or Infinite Distance and Infinite Speed then separated Kk/kk't – or created light from darkness.

The Big Bang Theory and the resulting God Particle (Higgs Boson Particle) Theory. The wave or sound is also an important component of the God Particle search.

What occurred in Kam'anu is closely related to modern Quantum Physics.

The problem solving door – Its the stem cell.

He does cover however the N sign and the KH sound.

Dr. Leonard Jeffries, and was exposed to the many scholars in the the Association for the Study of Classical African Civilization, and First World Alliance Including:
Dr. Yosef Ben Jochannon,
Dr. John Henrik Clarke,
Dr. Jacob Carruther,
Dr. Maulana Karenga,
Bro James Small, and
Sister Rkhty Amen Jones and others.

The Ankh is the Ogdoad, the only symbol that speaks to pre-creation, creation, and the transmission of energy in the after life.

During the reign of the first dynasty Horus Kings:
Narmer,

Aha,
Djet,
Den and
Merinu't

Both the Goddess Ma’at and the Tehuti/Thoth will often be seen with the Ankh. With the Goddess Maat, you will often see the Ankh resting on her knees while she is sitting. In this dramatic photo – the Goddess Maat is in the hand of the Nsw't. When the Goddess Maat is shown or used – she is represented for the qualities or attributes. Those qualities are Order, Justice, Righteousness, Truth.

The Nsw't or King has in his hand the Goddess Maat and what she represents. Maat is holding the Ankh in her hand. A flat analysis of the Ankh meaning life won’t do. The Nsw't who

is God’s representation on earth is holding Maat, the symbol of order and in this context social justice in her hand. She in turn is holding the Ankh. She is holding the Ankh because it represents pre-creation, creation, and afterlife and that the Chaos Deities Amen/Amenet,Nun/Nunet.Heh/Hehet and Kuh, Kuhket have dominion.

Tehuti points the Ankh at Nsw't Seti I. Often times the Ankh is pointed at the mouth during a ritual called “Opening of the Mouth”. Again, in this very symbolic and ritualistic picture – Tehuti is using the power of the Ankh to usher the Nsw't Seti I into the after life.

The Eight Chaos Gods embodied as the Ankh have primordial and eternal power. They are the both the primordial elements that ushered in

life itself and the primordial elements that facilitate transition when energy is exchanged from one state to another.

The 4 pairs of primordial forces or deities resolve themselves into the work Ankh. These primordial deities have a direct relationship to the Attributes of the Goddess Maat and the attributes of the Primordial Diety Tehuti.
The primordial deities were important to the creation story of everything. The general definition or the way that it is used is in the context of life.

The Ogdoad or the Eight with Maat and Tutu are the origin of life and the Ankh means life so that there is a direct connection.

This cosmology with the Ogdoad, the

Eight becomes startling when you look at the living Dogon Creation Story, The Eight during precreation, four pairs of deities.

The Gods who came into existence in Pta're . Pta're who is on the great throne. Ptha-Nun, the father who made Atum. Pta're -Nunet, the mother who gave birth to Atum. Pta're , the Great Elder, the heart of the Ennead who gave birth to the gods, the tongue of the Qualities of the Ogdoad or Hehu or Infinities or Ka'as Gods as they relate to Life/-

The Ankh representing the Ogdoad and the N and KH symbol = Ogdoad with wave and matter create Atum or Hydrogen.

The Cosmology of Ancient links

members of Eight in whole or in part to creation and life. They are necessary to life. In the Cosmological Stories the Prime Creator is born in Nwn, Nwnt. This includes:
Atun,
Ra,
Pta're ,
Aten,
Amun.

The Eight in whole or combined in Nwn and Nwnt can not be separated from the Ankh, because the formula is as the prime creator is created in Nwn /Nwnt then and only then does the Ankh appear.

Partial Inscription from Shabaka Stone – Translation by Dr. Theophile Obenga, African: Partial Inscription form the Myth of Destruction of Humanity p. 165 African Philosophy..

(Amun,Amen,Amon) is “that which weaves waves into particles from a place hidden from interference.

Ennead, who gave birth to the gods. Together with the the fathers and mothers who were with me when I was still in Nn, as well as the deity Nn himself...When it is over. I shall return into Nwn, where I came into exisence. He who inaugarated existence, Amon, who came into being in the beginning, none being aware of his emergence! There was no god who came into being before him. There was not other god with him to draw out his forms. There was no mother to give him a name. There was not father to engender him, claiming: “It is I!” (he is) one who formed his egg himself. Mighty one of Mysterious birth, who

created his own beauty, divine god who came into being on his own. All the gods came into being when he gave himself a beginning.... Amon, he who emerged from Nn, guide to humanity. Another of his forms is the Ogdoad, Primordial group which gives birth to primoridal gods who give birth to Ra.

Tutu Ankoma (TuTAnkhAtn; The Living Image of Amun), called the boy king was born TuTAnkhAtn (The Living Image of Atn).
.
TutAnkhAmun
The Left Glyph is Tt Ankm with the South Sign, Annu/Heliopolis/An, and the Rulership symbol and the right is Nb Kpa Ra (Load of the Creation of Ra).

TutAnkhAmun was put on the throne

after the demise of Akntn – most likely his father. During the reign of the Nsw't Akntn, he both disbanded the priesthood and replaced the deities Pta're and others with Aten. This period is called the Armana Revolution.

Among the Artifacts buried with TutAnkhAmun, two of them are startling to my assertion. The first is the Ankh Mirror box. Inside the Ankh is Tt Ankm’s name Nb Kpa Ra. It is a stylized Mdu Ntr.:
The Isle of Fire,
the Kpa Beatle,
the Feathers of time,
the Ntj Ankhs (Cobras),
the Sn signs (infinity connected directly to Heh), and finally;
 the three Suns – Orion’s Belt symbolizing Sep Tepi (The First Time).

The Kemetic people put this creation story inside the Ankh!
The Cosmology Creation is not separable from the Ankh;
the loop of the Ankh is actually serving as a Snu/cartouche for the Nsw't/Kings name.
If the loop of the Ankh is Nu/Nu't (Nun/Nunet) as it is represented here and the King’s name is inside of it, the Shenu is possibly Nun/Nunet. The Snu is connected to the Ogdoad A/Aa't (Heh/Hehet).
The Ankh and the Snu have similiar properties.
They both have loops and they both have ropes and sometimes the NbKpaRa King’s name was in the Ankh.
The famous Ankh Mirror of Amen Tut Ankh.
The mirror portion represent Nun/Nunet or the primordial waters

(or reflection/Etheric hologram).

Tutu Ankoma's (TutAnkhAmun/Kinf Tut) wife was Amun Ankh Asa (AnkasAmun), they were connected to the Ankh and connected to Amun representing an aspect of the Ogdoad. The Ankh and Amun in a Marriage.

The Tyet Symbol.
The name Nb Kpa Ra inside of the Loop of the Ankh, The Ankh serves as Snu to hold the Kings name. Again Nb Kpa Ra is lord of the Creation of Ra which happens within Nun/Nunet – This symbol has the Ankh in the figure of a Human and will be later associated with As't.

It has Nb Kpa Ra, and also has Eight circles, and then nine fishes. The Eight Circles have an inner circle and they

repeat circle (inner circle), normal circle as if frog and snake for the 4 pairs. There are nine objects – which represents the Ennead. The four which are fishes could:
Tefnut,
Nut,
Neb Het, and
Ast. and:
the five eggs represents to:
Sw't,
Asr,
Gb,
Su,
Atm.

There is the Ankh, Sn (closely associated with the ogdoad Heh) and the Ntjer Ankh. The sn is the Ennead. Notice Five of them are Males and Four of them are female.

Now return to the TutAnkhamun

amulet there are four fishes and five eggs.

1) Amen/Amenet,Nun/Nunuet,Khu/Khukhet,Heh/Hehet – ANKH or NKH
2) The stylized creation story Neb Khephera Ra in the Ankh
3) The amulet with Neb Khephera Ra and the eight circles and the nine objects underneath.

Nsw't Tut Ankh Amun name has a direct connection to one of the Ogdoad Amun.

Precedence was given to the Diety name First...Amun the living image of Ankh.

The Nsw't was not just the Living Image of Amun or the Amun the living face of Ankh- he was:

Amun of the Combining of the Eight or Amun of the Ogdoad,
Amun of the Eight Primordial Neters, Amun the Creator having a Human Experience. God in person.

Another restorer of Amun. The Nsw't Pianky.
Part of his name Pi Ankh ii referencing the ankh and the other part referencing the creation story with Khepera – mn kpa ra

The Ancient Egyptians/People of Kemet/Ta Merii expressed their thoughts in writing and language in the Mdu Ntr which is both secular and spiritual and also in symbolic drawings and Jewelry.

The Amn sound in attempting to code the Ogdoad directly into the sound of the Ankh, the Ogdoad in relationship

to Egyptian cosmology is inseperable in the sacred text, art and jewelry.

At the center of Egyptian Character is Good Speech. Speech itself is an attribute of Tehuti. Good Speech is an attribute of Maat and Tehuti. When the Egyptians speak they are speaking multiple concepts at the same time and often in multiple layers. The Egyptian Speech is carried to their culture, their science, their politics, their values, interest and principles. The Egyptian Speech in all of its vehicles is so complex that it is plausible that you can code complex ideas and even a secret language in their writing.

You cannot separate the Ogdoad from Kemetic amulets and other pieces of jewelry and given the fact that this was the restorer King, TutAnkhAmun

born TutAnkhAten- who was restoring the cosmologies of old that attempted to dismantle and replace. What were those cosmologies. The plan of Egypt come from Nabta Playa south to it.

The Priest stylized the creation story in the loop of the Ankh.....

Pta're is inseparable from the Ankh and the Ogdoad.
Nn (0)
Pta're (1) rises from Nun with;
the Ak't (8, Ogdoad; could it also represent the 'Heavenly Bul' and its 8 spokes?) in his mouth and creates:
the 9 (Ennead; Memphite Cosmology).

The UTTERANCE (spark or Big Bang) in the NKWA, caused forth 'creation' in the Loop of the waters of Nun.

See; The Book Temples of the African Gods by Michael Tellinger and Johane Heine..
The Ethiopian Book of Life – The Bandlet of Rightousness. by Sir. E.A. Wallis Budge.

I will put the secret of secrets here because only you are probably to weary to read and make the corrolation
http://www.donaldcorrell.com/road/goetia/goetia.html

An Egyptian Ankh carved into a glacier slab at Dreikopseiland, South Africa.

Lord of Light has the key to eternal life:

The Ankh is inside a radiating circle; suggesting that the secret lies in some kind of vibrational energy that combines sound and light, or is linked the frequency of light. The Ankh is within some matter/anti-matter storm – descriptions of the Ogdoad – describe elements that would be in this type of storm, resulting in Life or NKWA.

Circles were used to generate energy by using sound and possibly also light.

The Ethiopian Coptics remake the Ankh. In Christian Ethiopia NKWA/Ankh the first form you will see:
instead of the Ren/Name in the Loop of the Ankh, Faces. Most notably, Christ and His Mother;
Then you will see the Coptic Cross;

Then the Apostles faces will be in Nun...

A drawing of the Seal of Solomon reveals that in the centre is what seems to be:
a "gem emitting eight rays of light", and;
between double concentric circles are written the names:
HLYPT SLYT SPILT TR(?)YKT PP MRYT HLPT A(?)YLPT.
Outside the circles are the names:
DPPS BRWLHT HKIKT TRKLT PPT PRISHT ALILT PPASHNT SHRI’T PLISHT;
The text continues “These names shall be supporters, and protectors and deliverers and protectors against all diseases and sicknesses now; also before Kings and Governors, etc.

On p. xiii – Drawings of the Seal of

Solomon are found in many Ethiopic amulets, and they are claimed to be copies of the device which was engraved on the bezel of Solomon’s ring. A prominent feature in all these drawings is a modified form of the Coptic Cross. Worked into the designs are:
two,
four, or
eight eyes, which indicate that the Seal was specially intended to protect the wearers of the amulets from the Evil Eye and from the attacks of fiends and evil.
The powers of the primordial eight pairs survived and were recoded into the Coptics.

Scientist have trapped Matter and Anti Matter (Nun and Nunet). Matter and Anti-Matter could not exist – when the

two come together, on contact there is a violent explosion or violent flash of energy.. Scientist Capture antimatter atoms in particle breakthrough. For the first time, single antimatter atoms (antihydrogen atoms), were confine in a magnetic trap, which will in turn allow scientists to compare matter and antimatter. Most theoretical physicists and cosmologists believe that at the Big Bang, when the universe was created, matter and antimatter were produced in equal amounts. However, as our world is made up of matter, antimatter seems to have disappeared, understanding antimatter is one of the biggest challenges facing science. (Researchers at CERN, the Geneva-based particle physics laboratory).

Understanding antimatter could shed

light on why almost everything in the known universe consists of matter.

In Kemet there were several cosmologies and some of them were older than others:
The Kam'nu Cosmology.

The Amon Text is actually the Hym to Amon-Ra – it is found in the Leyden Museum, translated by andre Barucq and Francois Daumas as told by Theophile Obenga in his great work African Philosophy, The Pharaonic Period: 2780-330 B.C. –

710 B.C The other text found on what is called the Shabaka Stone which is an old kingdom text restored by Nsw't Shabaka in 710 B.C. in the 25th dynasty found in the British Museum.

Both of these text while they describe

the birth of the creator by other names such as Amon and Pta're – they include the early cosmology of the Khemnu in Part.

The story of life springing forward as it does from the Khepera Beetle.

This article by Renata Tatomir which is extremely helpful to your understanding:
http://www.it4s.ro/Renata%20Tatomir_Article_II%20CongressForYoungEgyptologists_Lisbon2006_orig.pdf

This is also an important reading
http://books.google.com/books?id=l4kQFwWZesMC&pg=PA51&lpg=PA51&dq=ogdoad+nn&source=bl&ots=NpS9ldhEFa&sig=2rnn4VJNNZ7WM-3LokEExbt7cTk&hl=en&ei=Q5jbTtKYG

uWU0QH-6L32DQ&sa=X&oi=book_result&ct=result&resnum=5&ved=0CDgQ6AEwBDgK#v=on epage&q=ogdoad%20nn&f=false

6,000 bc Nabta Playa in Nubia is much older than Egypt (6,000 bc) and the Megaliths there are a precursor to the Giza Plateau.

100,000 BCE The Megaliths in Southern Africa are up to 100,000 years old and important to these Megaliths that act as a calender are ancient Horus carvings.

Knmu is actually the earliest God of Kemet – Pharoah Kafa (Kufu) named himself after him – he was actually Khufu Kmnu. After him – his Sons

replaced their names with Ra.

A section from The Legend of the Destruction of Mankind
Then the Aged One himself (i.e., Ra) embraced (?) the god Nu,
and spake unto the gods who came forth in the As't of the sky,
“Ascribe ye praise to the god, the Aged One, from whom I have come into being.
I am he who made the heavens, and;
I (set in order [the earth, and created the gods, and];
I was with them for an exceedingly long period;
‘then was born the year and .....
but my soul is older than it (i.e., time).
It is the Soul of Su't;
it is the Soul of Knmu (?),
it is the Soul of 'A' (Heh),
it is the Soul of Kk and Kr (i.e., Night and Carbon/Darkness),

it is the Soul of Nu and of Ra,
it is the Soul of Asar,
the lord of Tutu,
it is the Soul of the Saba'k Crocodile-gods and of the Crocodiles,
it is the Soul of every god [who dwelleth] in the divine Serpent,
it is the Soul of Apap/Abab (Papa/Baba spelled backwards) in Mount Baka'u (i.e., the Mount of Sunrise),
and it is the Soul of Ra which pervades the whole world."

K'nmu (Namu/Nommo) appears earlier in the Famine Text in the Third Dynasty – when Kemet is Plagued by Famine and Imhotep guides Djoser to pay attention to Khnemu. (See Famine Text).

At some point K'nmu (Khnemu/Namu/Nommo) is replaced with Ra – However, the cosmology is

basically the same.

Of the Egyptian triad of primal creative deities (Pta'Tnn, Knum and Ar'Kaf/Herchef) the god Knum comes closest to the Hebrew picture of the primal deity as creative artist. Knum (YHWH) is a ram-headed god whose cult originated in Elephantine. He was a potter who shaped men on a potter wheel (the Hebrew picture of YHWH ‘loyim as primal potter is shown in Jeremiah 18:2-4).

In Memphite theology Pta're , is associated with Knum, a twa/dwarf spirit chief of the nine creative cosmic spirits collectively referred to as Knum (Nommo?, “the potters”). The nine (or 8?) Knum spirits are represented in statuettes with muscular bodies, bowed legs, long arms and big heads.

Pta're , assisted by the Knum spirits, shaped the world and men like a potter shapes clay on wheel. The dwarfs are often represented as earthenware twa (Memphite theology).

Knum use spirit with 'mud, clay or earth', as medium of their creative expression, they are represented as dwelling underground, like artisans in subterranean workshops bringing things to life from earthenware material; in the “womb of the earth.”

The idea of subterranean workshop of creative dwarf spirits or “primal potters” is widespread.

The Chinese worshiped Pan Ku (Black Ancestors from the mythical land of Bn/Pn/Pun't/Pan,

Phoenician sailors revered dwarf statuettes.
Creative dwarf spirits were associated with Tvashtar (As't) the “Modeller,” in the Rig-Veda hymns.
“Black dwarfs” are identified as creative spirits in Teutonic mythology.

Pta're the Primal Modeller was (as already mentioned) the embodiment of the Cosmic Ego and omnipresent demiurgic spirit, creator of all things. All things took shape or emerged from his creative mind and utterance.

Knum modelledmen with the assistance of his wife Nkwa't holding an Ank. Knum and his eight never leaves Nubia.

Knum has eight helpers called the Kmnu (Knumu/Nomo/Nommo).

The cosmology of Khmun (Krm/Herm.opolis) is one of the oldest cosmologies:
Knum (the creative nubian deity, the Hieroglyphic for the Knum is a Jar to hold water or Nun) and:
Khmun (a place – The City of Eight, also contains this Jar) look closely similiar.

There are several cosmology themes but existing with variations of weather one, several or different combinations of the the following .

TaUtu was the primordial deities (Amn/Amn't, Nn/Nn't, Kk/Kk't, A/Aa't) father; and
Maa't is their mother.

The “lake of two knives”, “island of flames”.

An explosion took place that caused the combining of the eight

Atum is created in some event with Nun and steps on the primieval hill and begins creation.

The cosmology of Kmun is combined with the cosmology of Annu/On:
Atum is created in some event with Nun and steps on the primieval hill and begins creation.

The next cosmology is that of Mntr/memph.ite/HikuPta're Cosmology:
Pta're takes the role of Atun and embodies in his mouth the Eight and creates the Ennead.

"Sight, hearing, breathing – they report to the heart (consciousness), and it makes every understanding

come forth. As to the tongue, it repeats what the heart has devised. Thus all the gods were born and his Ennead was completed. For every word of the god came about through what the heart devised and the tongue commanded.
Thus all the faculties were made and all the qualities determined, they that make all foods and all provisions, through this word, to him who does what is loved, to him who does what is hated. Thus life is given to the peaceful and death is given to the criminal. Thus all labor, all crafts are made, the action of the hands, the motion of the legs, the movements of all the limbs, according to this command which is devised by the heart and comes forth on the tongue and creates the performance of every thing".
(M. Lichtheim: Ancient Egyptian

Literature, Vol.1, pp.51-55)

Shabaka Stone – which is a later rewriting of the Memphite Coslomogy:
Pta're is identified as eight primitive forms of God;
Pta're who is upon the great place’.
Pta-Nu – the waters ‘who was the father of Atum’,
Pta-Nn't – ‘the Primeval Mother who gave birth to Atum.
Pta're the very great one who is the heart and tongue of the Divine Compay’.
Unfortunately several of the names have been lost to us, except Nefertum, the lotus.

source:http://www.philae.nu/akhet/NetjeruP.html

From the Middle Kingdom Amenhotep

III begins the worship of Amun Re
His Son Amenhotep IV begins the worship of Aten Re combining older deities into Aten. He takes this one step further by defacing the names of the other dieties.

Amen Tut Ankh (Tut Ankh Amun) restores the old religion Horemhab begins the persecution of the Aten priesthood Amun Ra becomes the popular Deity of the working people in Waset/Thebes.

Amma/Amun is:
“that beloved God who hearkens to humble entreaties,
who stretches forth his hand to the humble,
who saves the weak”,
“who hears prayer,
? at the voice of the distressed humble one,

who gives breath to him that is wretched”,

Re-Hara'k't is called:
“august, beloved, merciful God who hears him that prays, who hears the humble entreaties of him that calls upon him, who comes at the voice of him that utters his name.”

Amun Ra has 777 ears and millions of Eyes.
He becomes the hidden one that we pray to and;
hears our prayers and appears when we need him.

The Shabaka stone contains aspects of all of the Cosmologies.

Professor Mfundishi Jhutyms, concerning the different cosmologies of Kam't:

"Basically, if a car runs in back of a bus – and there are three witnesses. Each witness will tell his story from his vantage point. But the fact is that the car hit the bus. So there is at least one agreement.

Here life comes out of Nn/Nn't.

From other sources on cosmology
There are four central creation myths:
The first held that:
the world was born from a cosmic egg created by the gods of the Ogdoad (8). It was invisible as the sun had not yet been born. When it opened, it revealed the “bird of light”, an aspect of Re (occasionally the egg was said to contain air, associated with Amn and Amn't). Alternatively, the egg was laid by a celestial goose called the Knkn Ar (Amn took the form of the primeval goose as a creator god). When Re

hatched from the egg (Bn/black dot), he created the world and everything in it.

The second version says that:
the egg was laid by an ibis, (another 'bird', sacred to the cult of Tut, which developed after the original myth of the Ak't/Ogdoad, who were sometimes known as “the souls of Tut”/ancestors). The "8" or Ak't/Ogdoad gave birth to both the sun and Atum .

The third myth states that:
a lotus flower emerged from the waters of “the Sea of the Two Knives” (a lake near the temple in Hermopolis). The petals opened to reveal Re who then created the world.

The fourth myth is similar, except it held that:

a scarab beetle (Kp're – also the symbol of the rising sun) was revealed (suggesting '8') when the petals opened. The scarab transformed into a A're/young boy (Nefertum “young Atum“) whose tears formed the first human beings. Re and Horus had been merged as Re-Horakhty the boy was sometimes considered to be the infant Horus.

The similarity between the Ogdoad and the description of the creation of the world found in the Pentateuch (the first five books of the Old Testament).

According to the Hermopolitan view the eight primordial deities existed in four pairs of male and female, each associated with a specific aspect or element of the pre-creation.
Nun (or Nu) and Naunet (water);

Heh and Hauhet, Infinity;
Kek and Kauket; Darkness;
Amun and Amaunet, Hiddenness.

These original ‘elements’ were believed to be inert yet to contain the potential for creation.

Interesting similarities exist between these elements and the conditions list immediately prior to the creation account in the biblical book of Genesis.

In Egypt, however, the members of the Ogdoad names were grammatically masculine and feminine to reflect the equatin creation with sexual union and birth. They were called the “fathers” and “mothers” of the sun god, since this deity was the focal point of ongoing creation in the Hermopolitan world

view.

Annu, the chief center of solar worship, produced a somewhat different mythic system built around the “group of nine” deities which consisted of the sun god and eight of his descendants.

The Heliopolitan theologians stressed the role of the sun god in their creation stories which focus on the dynamic aspects of the resultant creation (not the intert aspects of preexistence).

Atum, who was sometimes said to have existed within the primeval waters “in his egg”. At the moment of creation Atum is born out of the primordial flood, becoming the source

of all further creation. Atum’s children are produced through the exhalation of the god’s body fluids or mucus – resulting in the birth of stars of our solar system.
The god next produced two children:
Su't (air) and
Tefnut (moisture), from himself.

In return, this first pair produced their own children:
Geb (earth) and Nu't (Sky), who took their respective places below and above their parents, giving the creation its full spatial extent. Geb and Nut then produced the deities:
Asar, As't,
Sw't and Nb't, so that the key elements of the Egyptian Galaxy were completed at this time.

The god Horus supplied the link between the physical creation and

societal structure, as son and heir of Asar and the deity most closely associated with kingship.

All these aspects are extensions of the original coming into being of the sun god who lay at the heart of this world view and who was thus ‘the father of all’ and ‘ruler of the gods’ (nine/seven outer planets?).

Annu focused mainly on the emergence and development of Atum. Memphis focused on Pta're and the the creation of the Galaxy.

Memphis focused on Pta're as the god of metalworkers, craftsmen and architects it was natural that Pta're was viewed as the great craftsman who made all things.

While the inscription preserved on the Shabaka Stone dates to the 25th dynasty it was copied from a much earlier source, apparently of the early 19th dynasty, though its principles may have dated to even earlier times.

It was Pta're who created Atum and ultimately the other Egyptian gods and all else ‘through his heart and through his tongue’. The expression alludes to the conscious planning of creation and its execution through rational thought and speech, and this story of creation ex nihilo as attributed to Pta're (earliest known example of the ‘logos’ doctrine in which the world is formed through a god’s creative speech).

Pta're (like Atum) combined male and female elements within himself. In early texts, and the latest period of

Egyptian history the name of the god was written acrophonically as:
pet-ta-heh or:
p(et)+
t(a)+
a(eh) as though he were supporting the sky (p't) above the earth (ta) in the manner of the Heh deities, but also bridging and combining the female element of the sky and the male element of the earth in the anarogynous manner of the primordial male-female duality Pta're -Nn't.
The sun god came into being as a:
hawk,
falcon,
sphoenix (sphoenix and sphinx are the same reality),
the form of a child,
a scarab beetle, or
some other creatures, but these all originated from the primeval waters or from the mound which rose from it.

TutAnkhAmun, Pianky and Shabaka are Restoration Kings and their names or what they did expand the definition of the Ankh as it relates to the Ogdoad.

Pianky
The styles are very similar – Both have the Ankh in the middle, and both have Khephera Ra – The combined names all speak of creation with Khepera, both Kings are restorers of egypt/kemet – both kings worship Amun. Amun is an Ogdoad. So the Ogdoad is in this formulation and so is the Ankh, and so is creation.

Shabaka is important because he is also a restorer and comes after Piankhy/Mn Kpa Ra and has Pta're as: Pta're -Nn and Pta're Nn't (fusing

Pta're with the Ogdoad).

The most likely Dogon correlate (see the diagram of ”Amma’s messenger” on p.154 of The Pale Fox) as directly paralleling either the Egyptian Ankh figure, its traditional meaning, its traditional pronunciation, or its precise traditional interpreted meanings.

Griaule and Dieterlen describe as a picture of “Amma in his totality”, representing the two “placentas” of Amma – one complete and one incomplete -in reflection of one another.

Likely correlations between a second “picture of Amma” – the Dogon egg-in-a-ball – and the eight Dogon ancestors (the eight Ennead or

Ogdoad deities).

First, I think it is important to clearly distinguish the two major assertions and lines of argument in your theory. One, the ANKH speaks to pre-creation, creation, and the afterlife.
Two, the ANKH functions as a kind of mnemonic device to represent in abbreviated form the initial letters of the Ogdoad.

ANKH as life speaks to pre-creation, creation, and the afterlife (phases or transitions of “life").

The transcription of imn into English as “Amun” is based upon an assessment of Greek pronunciation of Egyptian words during the Ptolemaic period.

The Ancient Egyptian pronuncation of imn is emun (pronounce e as in beat). The Egyptian language already has two “a” sounds:
the Egyptian vulture and;
the extended arm.

The “a” sound that begins the word ANKH is the extended arm. Of course, the initial glyph in imn is the flowering reed.

From the Ancient Egyptian perspective, the word ANKH and the word Amun, although they provide the false appearance that they begin with the same sound due to how they are transcribed into English, begin with two completely different sounds.

Hence, your assertion can only begin with an inaccurate premise: that the

“a” in Amun is essentially the same as the “a” in the word ANKH.

It is not accurate nor necessary to symbolically map the Ogdoad onto the ANKH symbol to prove your core thesis.

The Ancient Egyptian conception of “life” has both a scientific and spiritual aspect.

THE TEN VIRTUES OF THE ANCIENT AFRICANS
1. Control of Thought2. Control of Action3. Steadfastness4. Identify with Higher Ideals
5. Evidence of a Mission
6. Evidence of a Call to Spiritual Order
7. Freedom from Resentment.
8. Confidence in the Power of the

Master (Teacher).
9. Confidence in One’s Own Learning Abilities.
10. Preparedness for Initiation

I have searched the Ancient Text of Ancient Egypt and have found the 10 Virtues listed together in no place. However, I have found these 10 Virtues exist in every text written.

These 10 Virtues in what humans do are much like the Khemnu/Ogdoad/Eight/Ankh – they exist at all times, yet are hidden unless needed to be explained.

The Greek Mystery System clarion call was γνῶθι σεαυτόν gnōthi seauton - Know Thyself. Also the exploration of virtues are explored in Hermetism crafts.

The 10 Virtues is included in the creation story and thus exist in the Secret of the Ankh.

Man/Women must master what the creative deity Pta're mastered.

There has been in Africa a Civilization which extended from Egypt to Angola, from Timbuctu to Zimbabwe. This Civilization consisted of a complex of cultres which in their structure showed a marvelous formal and thematic uniformity to be observed in their literature and mythologies.

Mongameli Mabona’s statement presents the basic challenge which is confronted by those who are attempting to redeem Ancient Egypt

as a vital part of the heritage of African people. The grasping of this “philosoply or metaphysical attitude” may well be the final phase in reestablishing “Egypt as an interal part of the Black Past”. We certinly have a great start in this direction because starting in the first half of the 19th Century the great minds of the African Race have constantly kept alive this endeavor:
Hosea Easton,
Henry Highland Garnett,
Martin Delany,
Edward Wilmont Blyden,
Bishop Henry McNeal Turner, etc

In the 20th Century:
Marcus Garvey,
Willis Huggins,
John Jackson,
Chancellor Williams,
John Henrik Clarke,

Yosef ben Jochanan,
Dr. Carruthers,
Theo Obenga and
Cheikh Anta Diop among others
have continued this tradition in such a fashion that we can now begin to approach the challenge as a community of scholars rather than as lone pioneers.

Dr. Maulana Karenga, Introduction to Essays in Ancient Egyptian Studies:

The key crisis in Black life is the cultural crisis, i.e., the view and value crisis.

Sensing and accepting the turth of this, , like those scholars who preceeded him, John. H. Clarke, Yosef ben Jochannan, John G. Jackson, Chancellor Williams, and others,

Have decided to initiate and sustain an intellectual offensive. Such an intellectual offensive has two dimension. First, it challenges the existing order by merciless criticism which punctures its illusions, demystifies its sacred contentions and reveals the Euro-centric character of its claims to universality.
Secondly its poses an alternative paradigm based on my solid grounds.

Dr. George G.M. James from the Stolen Legacy
This New Philosophy of Redemption consists of a simple proposition as follows: ‘The Greeks were not the authors of Greek philosophy, but the Black people of North Africa, The Egyptians.’ Now, in order to explain the value of this proposition, three questions must be asked and answered.

(a) As a simple proposition, what is its significance?Its significance lies in the fact that it is a statement of an important truth, which is the exposure of Greek dishonesty.(b) Why is this proposition called a philosophy?A philosophy is an accepted belief, and this proposition is a philosophy because it is offered as a belief, worthy of acceptance.(c) What is a philosophy of redemption?A philosophy of redemption is not merely an accepted belief; but a belief that is also lived in order to enjoy the benefits of its teaching. This proposition will become a philosophy of redemption to all Black people, when they accept it as a belief and live up to it.

How to live up to this philosophy of redemption? In other words, how shall the Black people work out their own

salvation?

Our philosophy of redemption is a psychological process, involving a change in belief or mentality to be followed by a corresponding change in behaviour. It really signifies a mental emancipation, in which the Black people will be liberated from the chain of traditional falsehood, which for centuries has incarcerated them in the prison of inferiority complex and world humiliation and insult.

This mental emancipation or redemption, it must be remembered, has two functions. It is general, when, on the one hand, the phenomenon of our unwholesome race relations is regarded as a general problem needing a general emancipation of both races in order to affect a solution. In this general sense

emancipation transcends the limitations and boundaries of race, and therefore includes the whole world, White and Black people, since we are all victims of the same chain of the traditional falsehood, that has incarcerated the modern world.

On the other hand, emancipation or redemption is specific, when we refer to the effects of the phenomenon of unwholesome race relations upon the Black people. It is freedom from such conditions that constitutes the specific function of emancipation or redemption.
How to live up to this New Philosophy of Redemption? How must it be worked out?
Being liberated from inferiority complex by their New Philosophy of Redemption, which is destined to destroy the chain of false tradition

which has incarcerated them, the Black people must face and interpret the world according to their new vision and philosophy. Throughout the centuries up to our modern times, world conditions have been influenced by two phenomena which have affected human relations.

(i) The giving of false praise to the Greeks: a custom which appears to be an educational policy conducted by educational institutions. This has led to the false worship of Socrates, Plato, and Aristotle, as intellectual gods in all the leading universities of the world, and in support of this intellectual worship, these institutions have also organized what are known as Greek lettered fraternities and sororities, as the symbols of the superiority of Greek intellect and culture.

(ii) The second phenomenon is Missionary enterprise whereby the

Black people’s culture has been caricatured in literature and exhibitions, in such specimens as provoke disrespect and laughter. Never let us forget that the Roman Emperors Theodosius and Justinian were responsible for the abolition of the Egyptian Mysteries that is the culture system of the Black people, and also for the establishment of Christianity for its perpetual suppression.

In the first place the Black people must adopt a negative attitude towards this type of phenomena, because they have become fully aware that these phenomena are the result of a false tradition, and therefore also partake of the nature of falsehood and insincerity.

In this negative attitude the Black

people of the world must shun the false tradition and must teach the truth, which is their New Philosophy of Redemption.

This must be done in the home to young children;
in the colleges and schools to students;
from the pulpits and platforms to audiences;
and in the fraternities and sororities to young men and women.

This New Philosophy of Redemption, being a revelation of truth in the history of Black people’s civilization must become a necessary portion of their education, and must be taught for generations and centuries to come; in order to fill them with inspiration and pride and liberate them from mental servitude.

In the second place, in this negative attitude the Black people must demonstrate their disbelief in the false worship of Greek intellect. This should be done in the following three ways:
(i) They must discontinue the practice of quoting Socrates, Plato and Aristotle in their speechesas intellectual models; because we know that their philosophy was stolen
(ii) They must relinquish membership from all Greek lettered fraternities and sororities and
(iii) They must abolish all Greek lettered fraternities and sororities from all Black colleges because they havebeen a source of the promotion of inferiority complex and of educating the Black people against themselves.

We come now to the counteraction of the second set of phenomena, the

missionary activities in defamatory literature and exhibitions which provoke disrespect for and laughter at the Black people. Just as in the first set of phenomena, so is it in the second, the Black people must adopt a negative attitude in their attempt to live up to their philosophy of redemption.

The activities of missionaries are the result of their own miseducation through the medium of a false tradition about Black people; but since their problem is also one of emancipation from certain social evils, the Black people feel that they are entitled to a change in Missionary policy. The negative attitude of the Black people should consist first of a boycott of missionary literature and exhibitions (which are disagreeable to us), and secondly, of a perpetual

protest against these forms of missionary policy, until a change is brought about. For as long as Missionary enterprise maintains its policy of militancy against African culture, the Black people will be disrespected. This is the least that the Black people are entitled to: respectful treatment, because they are the representatives of the oldest civilization in the world, from which all other cultures have borrowed/plagarized/stolen.

In conclusion, let us remember that the unfortunate position of the modern church in being associated with the drama of Greek philosophy is excusable; because her missionary function has been due to the erroneous mandates and edicts of secular Princes and Emperors, who

ruled the church, when it was only a department of state. This bit of ecclesiastical history should be well known to the early branches of the Christian church and consequently, they are the ones whom our enlightened age expects to initiate a change in missionary policy, which would free themselves from the error and superstition of human relations.

This lead of the various branches of Catholicism should be followed by Protestantism, so that the entire church of Christ on earth should be united in this racial reformation, and carry to the mission field a practical gospel of happiness; that is happiness that must begin while we are here on earth; a gospel that is interested in the total welfare of the people. A gospel which ignores the social and economic rights of natives and

emphasizes only happiness in an unknown world is one-sided, misleading, and contrary to Christian tenets and practice.

It was early Christianity that established a diaconate for the express purpose of solving the economic problems of its adherents; so that they might begin in their earthly life to experience what happiness really meant.
It is evident that the benefits of religion are intended to be coextensive with human needs and unless the Christian religion changes its missionary policy with respect to the Culture of the Black people, it would be difficult for them to obtain complete emancipation from the social injuries created by Ancient Rome.

The Legend of the Nommo from http://www.willusurvive2012.com/dogon- indigenous-prophecies-2012.html –

The Dogon and the Ancient Egyptians have in common eight deities early in precreation. The cosmoloogy and the culture of the Dogon is both Scientific and Spiritual.

The legends of the Nommo, again the myths themselves are not as important as the underlying science and continuity of culture.

According to the Dogon:

the Universe is considered ‘Amma’s Egg’. Amma, ‘He Who Rests Upon Nothing’, is the sky god and creator of the universe.
Within his egg, Amma began spinning around, forming the po seed (the Black Hole at the Galactic Core).
The po is ‘the smallest [heaviest and densest] thing that was made invisible, at the center’.
Amma then placed seven ‘words’ in the po, which began to vibrate strongly within the seed.
The spiralling vibrations caused four clavicles to grow forth from the po;
Suddenly, the Po burst forth, and eight new seeds were created.
Amma planted these seeds in his egg near the clavicles of the Po.
With these eight seeds, Amma intended to create eight celestial beings – four male and four female.
The Dogon call these beings the

Nommo Anagonno, best translated as ‘The Word (Nommo) that Became the Fish-Man’ (Anagonno).

These eight beings were going to be Amma’s perfect creation. As sister and brother yet husband and wife, the four fish-twins were going to make each other fertile, complete, and blessed with heavenly happiness and fulfilment. However, one of the male twins – Ogo – grew impatient as he waited for his female twin to gestate. Ogo decided to rebel from Amma. He jumped out of his celestial womb and stole parts of his own placenta. He then began creating and pro-creating with his own placenta in an attempt to re-create his own little world. His stolen placenta became impure, and his actions greatly threw off the divine order Amma had intended. The Dogon say that our Sun – whom they call Nay

– is the stolen placenta, and that planet Earth is the rebel-world established by Ogo.

To re-establish order and purify creation of Ogo's transgression, Amma decided to sacrifice one of the completed Nommo twins – Nommo Semi, composed of both a male and female Nommo Anagonno, and was a complete and perfect Being onto itself. Amma lifted Nommo Semi out of the celestial waters and tied the androgynous fish to the Kilena (Mother of charcoal/carbon?) tree. In one swift cut, Amma sliced the umbilical cord and genitals of Nommo Semi. The sacrificed Nommo's blood and life force – nyama (Nyame) – emptied from its naval and groin. Semi died a suffering and painful death. The Dogon say that Sirius 'A' – the visible star of Sirius whom the

Dogon call Sigi Tolo – is the celestial embodiment of the sacrifice.

Amma then took the nyama of the sacrificed Nommo and dripped it on the former
placenta of the celestial fish (the Sirius system) and the stolen placenta of its brother Ogo (our Sun, Nay). Amma's goal was to purify his creation from the transgressions of Ogo. It required him taking a pure and perfected being (Nommo Semi) and sacrificing it. Amma intended for the spirit of Nommo Semi to heal Ogo's torn placenta and become one with the Impure Earth Ogo created. When Amma sprinkled the sacrificed nyama, it did several things:
It caused the resurrection of the sacrificed Nommo. When Nommo Semi's nyama dripped on its former placenta, it caused it to be reborn. Its

re-birth however, multiplied Semi's forms and transformed its nature. Nommo Semi resurrected in three simultaneous forms:

1. Kora Na – The Great Ark of Pure Earth, the force that Amma intended to carry humanity and the seeds (po) of agriculture to the 'Impure Earth'. The Kora-Na is depicted as a step-pyramid with an antennae-looking rod at the apex.
2. O Nommo – 'Nommo of the Pond', the purifying force of fresh water on Earth.
3. Unum – The once androgynous Nommo Semi now manifested as the eight original ancestors of Humanity – four males and four females. The male and female souls of Nommo Semi now had their own separate forms. They were paired in four couples united in the image of the original eight Nommo.

The sacrificial Nyama (Nyame) prepared the heavens for the Kara-Na to travel from the Sirius System to Planet Earth. The Kora-Na travelled from Sirius to our planet Earth on the sprinkles of Nyama. It carried as its occupants the Unum of Humanity and the seeds of eight celestial grains. Also, the shape, design, and proportions of the Ark express all of the principles and science humanity would need for the reorganization and atonement of Ogo's earth.

The Sirius System became the Ever-Living Placenta of the Resurrected Nommo. Even though the Kora-Na, O Nommo, and the Unum were going to travel to 'The Impure Earth' of Ogo, they were to forever remain connected to a lifeline that connected them straight to Amma's womb. This ever-living placenta is the Sirius

system, and as long as the connection with Sirius was maintained, the Resurrected Nommo would never die. The Sirius system floods the Impure Earth with rejuvenating and nourishing Nyama every sixty years, at which time the Dogon perform the Sigui ceremony to reaffirm the Earth-Sirius connection.

The sacrificial Nyama created parallel structures in celestial sphere and on Ogo's earth. In heaven, it reorganised space and the cycles of time in our solar system. It also synchronised our system's cycles with the cycles of the Sirius system. The Sirius System and this planetary system thus became twin placentas of a pair of the 8 ancestral Nommo.

On earth, it organised human culture and set the order for human interaction. This is the celestial foundation of the Earthly sciences of

astrology, astronomy, and agriculture. Lastly, the sacrificial Nyama set the stage for the day of total purification and renewal for planet Earth. This day is called ‘Izubay Minne’ – “Earth of the Day of the Fish”, which occurs when “the fish is sacrificed” and “His blood falls to Earth as cords of rain”. One day during the transition of these ages, Taba Tolo – the reuniting of the two placentas – will occur. Taba Tolo is when the Sun and Sirius come together in a grand conjunction. The Dogon depict Taba Tolo as the day a strong purifying stream of Nyama will pour down on the Sun and Earth from Sirius. This stream will wash away the corrupt order of Ogo and immortalize the sons and daughters of the Nommo.

Ogo’s self-willed actions really threw off the universal balance Amma had intended. Beyond creating the

principle and act of theft, when Ogo took his own placenta and recreated his own world, it amounted to an act of incest. Amma felt that Ogo must be stopped from creating more chaos, as well as punished for his misdeeds. Amma ordered one of the other Nommo – Nommo Titeyanye – to punish Ogo. Nommo Titeyanye smashed Ogo's genitalia, making him infertile. Ogo fled from the heavens down to Earth. Once on Earth, Amma wanted to bind Ogo to this planet so that he could not disrupt the celestial order anymore. He transformed Ogo, who up until this point was in the form of an amphibious Reptilian, into Yurugu, the Pale Fox.

Once on Earth, the Pale Fox Yurugu continued his disruptive and chaotic behaviours. He attempted to create an artificial world outside of the divine order of Amma. That was what he was

doing when the Ark Kora Na landed upon Earth. When it landed, the force of impact almost killed Yurugu, but he survived by fleeing underground. The impact of the landing threw the moon into the sky, which is part Kora-Na/Part Earth.

Out of the Kora Na emerged the eight ancestors of humanity. They came forth with eight grains, including millet, black rice, chickpea, and sorghum. Their mission is to cultivate the land and grow the celestial grains so that everyone could live in abundance. They were also supposed to reproduce and spread throughout the world bringing the spiritual technologies contained within the Kora-Na with them. The eight ancestors and their offspring were charged with conducting important ceremonies such as the Sigui ceremony. The Sigui is performed

every 60 years when the planets Jupiter and Saturn are aligned. The Sigui re-establishes the bond of the Fish-people who sacrificed their divine self to their homeland across the waters – Sirius. The ultimate purpose the Dogon say they have is to maintain this extra-terrestrial connection by establishing sacred sites and celestial granaries throughout the world in an effort to prepare Earth for Izubay Minne ‘The Day of the Earth of the Fish’. When the Earth and Sirius align, the great conjunction, Taba Tolo – The re-uniting of the Twin Placentas -is going to occur.

At this time, a sacred, purifying energy force described as a ‘stream’ or ‘electric light’ from Sirius, known as the ‘Reorganiser of the World’ will cascade down upon the Earth and bring about a new order in the world.

For the sons and daughters of the Nommo who are harmoniously in tune with the heavens and earth, this energy will nourish their mind, body and spirit. However, the stream will wash away the corrupt order of Ogo, those who are not in tune with the divine order established by Amma. This cosmic radiation will be like brimstone and fire falling from the sky, burning up the wicked and unrighteous. There will be nowhere to run or hide.
Source:
http://www.thunderbolts.info/forum/phpBB3/viewtopic.php?f=10&t=946&start=1095
Here is another verse from a blog – Also unconfirmed source From solipsis@HEVANET.COM Sat Oct 18

Subject: AMMA, GODTo: WRYTING-L@listserv.utoronto.ca

At the beginning, first of all, was AMMA, GOD, and it did not rest on nothing... The Egg in ball of AMMA was closed; but made of four parts known as Clavicles. In the Clavicles of AMMA, all the things were Signs, besides that, nothing did not exist. AMMA maintained the unit because it had traced in itself the plan of the World... The total of the Signs of AMMA is two hundred and sixty six Main Signs, Complete Signes of the World, Bummô...
The Sign is, and walks in the tète; the words of the drawing are in the body. The Signs that AMMA sent in the World went, entered the things, which at this time were... AMMA having thought then drawn the World that he wanted to create, tried by way of test, to superimpose a little all the matters which formed a flesh coming from its own person. By kneading its hands

gently, it thus worked seed of Senna which is smallest of the plants. It is said that AMMA scraped its throat, which made the Earth; its saliva became Water; it breathed while going up with the sky, it is Fire; it blew extremely, it is the Wind. It did not mix the Elements, it superimposed them: it posed the Earth, then Water, then Fire, then the Air... From seed of Senna and tree which one says that they were the things created of the First World, AMMA formed the First World, drawn up on only one foot revolving on itself and filled with Germs which are fertilized by the contact of two spines: That the top is the male Sky, that of bottom is the female Earth... Of this Creation carried out in secrecy in the Clavicles of AMMA, one knows few things, because AMMA gave up it, destroyed it, preserving only seed itself and the

four Elements which it contained, as certain wild seed Germs which were to develop later...
AMMA took again its work and, starting from the Paramount Traces, Bummô, it drew inside its centre the marks Yala, reflections of the Signs in Space... AMMA having thus laid out Yala of Préfiguration of the World, act on them.
It opened the Eyes, causing the exit of Yala... Thus AMMA had bored the envelope of its own centre, and its Eye, as emerged of a hole, had become a Light which lit the World and revealed the Existence of all the things in formation... When AMMA broke Egg of the World and left there, a whirling wind emerged. Pô which is smallest of the things was made Invisible, in the center; the wind is AMMA itself. It is Pô which AMMA made leave the first... The beginning

of the things is more Grand Secrecy of AMMA. AMMA, since it created all the things, all were in Pô; they grew while Pô did not grow.
The seed of Pô was formed like the wind and it is interdict to speak about it... AMMA makes begin the things by creating them as small as Pô. It continues to add gradually; and as it adds that which is serious of Pô, the things become large... At the interior of Pô which is the symbol of smallest, is a smaller thing still which is the Life When the Life increases, it increases while whirling, that imitates how AMMA left Egg of the World. The Life placed in seeds by the Word is like a fermentation. At the interior of AMMA, much of things fermented... The Egg of AMMA which had wrapped all the things inside became its Placenta; however this Paramount Placenta was double... Nommo

Anagonno is the First of the Alive Things that AMMA created inside its Placenta. AMMA formed initially four Nommo Anagonno males by successive unfolding, then it created their binoculars. The first, known as Nommo Dié, Large Nommo, will remain with the sky at AMMA, of which he will be the vicar. The second, known as Nommo Titiyayne, Messenger of Nommo, will be the Guard and the Guard of the Spiritual Principles. The third, is known as O Nommo, Nommo of the Pond. It will be sacrificed for the purification and the reorganization of the World after the harmful acts of its Ogo twin. The fourth bears the name of Ogo...
Like its twins, Ogo had received the Word as of before appearing in the World. Ogo wanted however to use of the Word to equalize its Creator. It left its Placenta the eyes closed, before its

time, tearing off with the Placenta a square piece. Thus making, it believed to take along its binocular with him... Ogo is descended in Seven Times in Empty Space. The piece of Placenta always connected to Ogo turned on itself. AMMA directed the Arch of Ogo which the piece of Placenta in direction of the east constituted, bus AMMA wished to cure the disorder caused by Ogo... AMMA transformed the piece of Placenta into Ground; the Arch was stabilized then, and AMMA made it dry to enable him to place itself. Thus, the piece of Placenta stolen by Ogo made the Second World, the piece of Placenta became Champ, became the Earth... The search for Ogo on the Earth to find its binocular had remained a long time unfruitful. Ogo, considering the Earth unusable, gives up the Earth and goes up... AMMA, seeing that, gives the

order to Nommo Titiyayne to transform the remainder of the Placenta of Ogo into Extreme Fire, also Ogo could it seize only one small end of it while being burned. AMMA having hidden its Placenta, Ogo did not see it. Ogo stole Cereals of AMMA to replace its Placenta, and Ogo is descended while making a hole in Egg. For that, it used the small piece of Placenta stolen like Second Arch, and y hid seeds. The seed of Pô male, base of the World, directed Ogo in its descent... However Pô is the Origin of the Beings and the Goods, as the Placenta is the Original Envelope of the Man, who begins his Life as small as seed. This is why, Ogo while stealing one and the other, thought of having the source of all things... But AMMA preserved all the Placentas, all the possibilities of reproduction of the things to himself. AMMA then made

turn the Placenta of Ogo and transformed it into Sun. In the same way, AMMA transformed the hole in Egg into the Moon not to lose the testimony of the flight; thus the Sun and the Moon are the Witnesses of the Placenta of Ogo. AMMA having ordered in Nommo Titiyayne to purify the Earth after having noted the disorder caused by Ogo, AMMA made proceed to the eviration of Nommo Sému... The blood of the eviration ran, impregnating the Placenta and giving him a new Life... The star Sigi-Tolo, Sirius, was born; it is the Witness of the Placenta and the umbilical cord of sacrificed, because Sigi-Tolo is the Navel of the World... At the time of these things, Ogo wishing to adapt itself what it missed, went up with the Sky. Ogo, approaching the victim, seized its Four Hearts of Sex which were placed under its foreskin. Then,

Ogo flees while following the Line of the Flow of the Blood of Eviration.
But Nommo Titiyayne having caught the end of the sex of Ogo, sliced with its mouth the end of the sex of Ogo.
Thus Nommo Titiyayne A took again the Hearts of Sex... Arrived on the Earth, Ogo thought of continuing its work, but AMMA plated Ogo on the ground, transforming it; since, Ogo lost its name, Ogo became Yurugu, the Fox Blade...
Noting the growing disorder caused by Ogo, AMMA proceeded to the sacrifice of that which had been just éviré. For that, AMMA extended the two arms of Nommo on a Fork, and it killed it after having attached it with an iron cord...
That which dies being lying does not see much Suffering for that, Nommo died upright, the Suffering is larger.
This is why Nommo, in order to organize the World died upright,

because if you want to organize the World, you are obliged to see the Great Suffering... AMMA sent the four parts of Nommo to the four Cardinal Points, it organized the World. Nommo made pass its body in the World... AMMA took the pieces and A joined together, it has ressuscity Nommo. AMMA used for that the Earth of the Placenta; the Earth of the Placenta was alive and pure, with it, AMMA worked male alive Nommo and its binocular, with human form. By kneading the ground, AMMA said: “AMMA arranged what it had reversed. AMMA, after having destroyed, gave today what it itself had destroyed... ” When AMMA ressuscita Nommo, it gave him seeds of in top... After AMMA had Petri with the sky Nommo, it also kneads with the matter of the Placenta the Ancestors of the Men. AMMA created all the things, then it

created the Man. Four Men, then their binoculars were kneaded by AMMA in the body of Pô... Amma Sérou was made air of the placenta; Lébé Sérou was made ground of the placenta; Binou Sérou was made water of the placenta; Dyongou Sérou was made fire of the placenta... The Egg in ball of AMMA was made of four Clavicles, and the four Clavicles were like four Eggs... AMMA was in the center, upright, turning on itself, the right arm with horizontal, all the lengthened fingers; it turned of the right-hand side towards the left... It turned fourteen times, it turned an infinity of time, and with each turn, AMMA created a Sky and a Ground stuck one to the other... The base of AMMA was like a Matrix of Woman, all the things left the interior of the Placenta of AMMA... Being held Pô, it extended the World. All the things went to the four

Cardinal Angles. Being held Pô poured all that it contained in the Large Arch of Nommo, which was made remainder of the Placenta of Sacrificed... What remained alone was Pô-Tolo, the star of Pô. Pô-Tolo is smallest of all the things; she is the heaviest star. This why Pô-Tolo was heavy is that there was in her the remainder of the blood of the World turned by Pô. AMMA created Pô-Tolo the first of all stars. In the substance of Pô-Tolo, the witnesses of all the things of the whole World exist a little. It is the attic of all the things of the World, Pô-Tolo is the axis of the whole World. If one looks at Pô- Tolo, it is as if the World turned and if the World is looked at, it is as if Pô-Tolo turned; actually it is thanks to it that the World turns...
Moreover, as soon as Sigi-Tolo, Sirius, left, Pô-Tolo went to turn around him;

this is why Sigi-Tolo is the Navel of the World...
The Arch was soft and wet, it carried all the things created by AMMA. One found initially Nommo ressuscity and the eight Ancestors, are four twin couples. They nine formed a Whole... In the center, on Estrade de Chef, male Nommo ressuscity had sat, with with dimensions of the Mud of Head in whom was the Snake of the Unit of the World with eight paramount seeds in the tète... In the west, Amma Sérou and its binocular, sister of dance; with north, Lébé Sérou and its binocular, woman sister; in the east, Binou Sérou and its binocular; with the south, Dyongou Sérou and its jumelle.Tous the animals and all the plants were with the Ancestors on the Arch. AMMA then reduced to leave its centre and on the Earth the Arch filled with all that it had created. It left by the

opening which it had arranged in the Sky for the Sun pushed by AMMA in the west... The Arch was balanced in the Sky for Eight Periods during its descent. The limit of the Arch is East-West. It is balanced while leaning towards the south and still while leaning towards north. At the same time, the suspended Arch turned on it even in a kind of comings and goings... Nommo located Space and the Duration by means of four Muds of Head placed in the Arch. With each one of these Muds makes of copper, was related a red horse to the white face. The four animals formed a carrousel whose center was placed on their left and gave the indication of the Curve of the World... At the same time as it located Space and the Duration, Nommo protested the Word that AMMA had placed at the origin in seed of Pô. Nommo made sound this

Word while making turn its voice in the Sky, it launched its voice to the four Cardinal Angles of Space... The hole of the revolving wind is main road of the breathing of the Ancestors descended from in top. It is their breath which helped to turn to go down and go to the bottom... When the Arch went down, Space was Four Angles; when the Arch is descended, Space became Four With dimensions... The Arch was posed of night on the dry ground of the Earth of the Fox by moving a cluster of dust; but as it was made Placenta of Nommo, i.e. of a wet and soft Ground, it slipped on mud. Thus the Large Arch is descended from Nommo, it is descended to north, of with dimensions of Niger. While being posed, the weight of the Arch made spout out to the Sky the blood which impregnated the Placenta... While going down from the Arch,

Nommo posed initially the Left Foot on the ground; marking its taking possession of the Earth of the Fox... All being accomplished, AMMA kept to himself the Principal Signs. What remains between the hands of AMMA and will not leave is a total of twenty two Principal Signs... The Signs being placed at the Four Cardinal Points in its opened Clavicles, AMMA is closed again, keeping to himself half of the Life of the Second World in order to make a Third of it... It is said that when AMMA created the World, it kept the Life of the World, AMMA drew each thing in its place and it was closed; AMMA drew the Life of the World in the Clavicles punts and closed them like a papaw fruit; When AMMA drew the Life of the things of the World, it drew half of the Life which it gave, and half of the Life that it kept; AMMA while making turn its Clavicles sent

per half the Life in the things of the World; AMMA, to make finish the World, drew half of the Life of the World which it kept to himself; it will destroy the Life of the World, then the World will be finished...

No longer can the ANKH symbol be viewed with the flat definition of Life. It has to be viewed with the MultiDimensional View of its direct relationship to the Primordial Deities or Scientific Principals of Amen/Amenet,Nun/Nunet,Kuh/Kuhket, Heh/Hehet.
The Study of Ancient Kemet/Egypt must be both Scientific and Spiritual. It cannot be complete if both or not observed at the same time. We must go past the pure scientific study and certainly past the pure religious observation. Both done individually will not help us understand the

Kemetic Personality and the real wonders of Ancient Kemet/Egypt.
In my 24 year observation of people involved in Ancient Egypt, I have seen the pure spiritual practitioners, the intellectuals, the scientist and engineers, the archeologist, the astronomers, the linguist. None of this does any justice to Ancient Kemet – an expanded and fresh look beginning with the so called “Chaos Gods”/Ogdoad/Khemenu must take place.
So we must re orientate our thinking, so that we are not “paradigm blinded” and rediscover Ancient Kemet/Egypt.
Using my expanded definition of the ANKH in relationship to the Ogdoad, we see the scientific and spiritual forces play together in the beginning of beginnings (before the Big Bang) bringing forth Matter and Galaxies (During the Big Bang), Life itself (After

the Big Bang), The Stability of life (Gravity, Evolution, Plant/Animal/Human Life) and the Transition of Energies (life and death, Energy Transitions). The Ancient Kemetic formula including Maat (order), Tehuti (Vibration) holding the ANKH – Amen/Amenet (The Hidden spark of Life and its opposite), Nun/Nunet(primordial matter and its opposite), Ku/Kuket (Darkness and its opposite), Heh/Hehet (Infinity and its opposite) along with the creation of Pta're (the concept of God himself or the Creative force of Life and Matter), Atum (the science of the Atom) and finally the Enneand or the 9 Deities creates new possibilities of understanding of Science and Spirituality and how humans can relate to this understanding. The fact is that for 4 thousand years – Nile Valley Civilization did just this and all

of Western Civilization stands on this accomplishments. Western Civilizations destruction of Nile Valley Civilization has left a void in the dimensions of human understanding and has created a paradigm of scientific and spiritual separation. I am not calling at all for a new religion or a religion of praying to the deities of Egypt. I am calling for an understanding of the the qualities and attributes of the deities of Egypt and the application to Human Society. Praying to the Deities is not necessary when there is a Devotion to the Qualities and Attributes of the Deities because it is science. No Scholars as put it best in the 21st century then Prof. James Small. We are God having a Human Experience. So that we are the qualities and attributes of the elements that created the concept of God and we are its expression.

All of this becomes even more important because we have the Dogon and its version of the Ogdoad to look at. The similarities of creation and the “First Time” is incredible. It may be very well that the cosmology of the Ancient Egyptians is saved in the living culture of the Dogon and Nommo. The Nommo or their Ogdoad also connected to a primeval water and are depicted as water animals. The Nommo Amma is often compaired to Amen.

Proverb 8 – Wisdom is Maat
Posted on June 14, 2010 by admin
King James Version: Proverbs Chapter 8
1 Doth not wisdom cry? and understanding put forth her voice?
2 She standeth in the top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in at the doors.
4 Unto you, O men, I call; and my voice is to the sons of man.
5 O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.
6 Hear; for I will speak of excellent things; and the opening of my lips shall be right things.
7 For my mouth shall speak truth; and wickedness is an abomination to my lips.8 All the words of my mouth are in righteousness; there is nothing froward or perverse in
them.
9 They are all plain to him that understandeth, and right to them that find knowledge.
10 Receive my instruction, and not silver; and knowledge rather than choice gold.

11 For wisdom is better than rubies;
and all the things that may be desired
are not to be compared to it.
12 I wisdom dwell with prudence, and
find out knowledge of witty inventions.
13 The fear of the LORD is to hate
evil: pride, and arrogancy, and the evil
way, and the
froward mouth, do I hate.14 Counsel is
mine, and sound wisdom: I am
understanding; I have strength.15 By
me kings reign, and princes decree
justice.16 By me princes rule, and
nobles, even all the judges of the
earth.17 I love them that love me; and
those that seek me early shall find
me.18 Riches and honour are with me;
yea, durable riches and righteousness.
19 My fruit is better than gold, yea,
than fine gold; and my revenue than
choice silver. 20 I lead in the way of
righteousness, in the midst of the
paths of judgment:21 That I may

cause those that love me to inherit substance; and I will fill their treasures.

22 The LORD possessed me in the beginning of his way, before his works of old. 23 I was set up from everlasting, from the beginning, or ever the earth was.
24 When there were no depths, I was brought forth; when there were no fountains abounding with water.
25 Before the mountains were settled, before the hills was I brought forth:
26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.
27 When he prepared the heavens, I was there: when he set a compass upon the face of the depth:
28 When he established the clouds above: when he strengthened the fountains of the deep:

29 When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:
30 Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;
31 Rejoicing in the habitable part of his earth; and my delights were with the sons of men.
32 Now therefore hearken unto me, O ye children: for blessed are they that keep my ways.
33 Hear instruction, and be wise, and refuse it not.34 Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.35 For whoso findeth me findeth life, and shall obtain favour of the LORD.36 But he that sinneth against me wrongeth his own soul: all they that hate me love death. Posted

in Uncategorized|Leave a comment

All those that study Ancient Civilizations of Africa are used to seeing Extraordinary works of Art, Literature, Science, and Architecture. At the same time, we are used to seeing these objects of Africa dislocated, isolated and poorly described. The exhibit of the Institute for the Study of the Ancient World of New York University fits into this

mode.
The exhibition is conveniently located at 15 east 84th street next to Fifth avenue. The #4, 5, 6 trains take you within minutes of this museum and the MET. The exhibition is also Free to the Public. The Hours are Tuesday–Sunday 11am–6pm Friday 11am–8pm Closed Mondays. There is a Free guided tour every Friday at 6 PM if you

register: rsvp_exhibitions@nyu.edu
I toured the Exhibition on first on Friday, May 13th and then again on May 18th. The first piece I encountered was a headless statue of Nsw't Akhratan. This of course is a wonderful way to start the exhibition. The will say this was a metaphor of the what I wish to present.
In short, What is Missing? – Meroitic Script, the labeling of the Nubian Peoples, the technology that produced the Metal, Stone and Artwork, the connections of the Deities Knum, Bes, and Amun and Hathor, a proper timeline of Nubian Kings, Ancient Nubia and more.
I will give the Contents of the Exhibition a 8 because there is no meroitic script but if it was there I would have no choice but to give it a 10.
I give the associated scholarship and

information an 6 because though the catalog is a great “Art” Catalog – the associated information is not strong scholarship.
However, it is a Treasure worth seeing and I do thank the organizers for making this work available.
Before I critique the literature surrounding the exhibition, the exhibition, though small shows the extraordinary treasure of an aspect of Nubian civilization.
The Exhibition shows that the Nubians knew well there mineral treasures and took advantage of them in their Art.
The Nubians were very skilled craftsman of both pottery and precious metals.

The object labeled: 63Hathor-headed Crystal PendantGold and Rock Crystal, H. 5.4 cm, D. 3.3 cmEl-Kurru, Pyramid 55, 750–720 BC (Napatan Period,

Reign of Piye)Harvard University—Boston Museum of Fine Arts
Expedition: 21.321 is a Master Piece. The craftsmanship of Gold laid on this natural Rock Crystal has to be one of the finest treasures ever seen.
There are other almost exceptional pieces but I do not wish to spoil your surprise – and the catalog though it is well done – can not capture what your eyes can see.
My Critique will take a few days and I will continue to attempt to fine tune it over the next few weeks. I apologize, I do not have time for this but I think it is important.
I went to the exhibition because I am continuously in search for information on my work the secretoftheankh.com. My work is a paradigm that allows one to interpret Nile Valley Civilization through the Creation Stories of the Ancient Egyptians. You can read my

work for more information. You should also read my article on the Nubia – http://www.secretoftheankh.com/?p=266

Returning to the statue of the headless statue of Nsw't Bty Akhratan, the exhibition does not do well in looking at Nubia's over 8000 year contribution to Nile Valley Civilization and as a Parent to Egypt or Kemet itself.

The exhibition gives a timeline of 8000 years but actually begins with this quote from its catalog. Terminal A-Group and C-Group (ca 3100-1600 bc) The first kingdoms of the Nile Valey Developed in northern Nubia and southern Egypt by 3000 bc. The Nubian Kingdoms called the Terminal A-Group by archeaologists, are known from cemeteries between the 2nd and 1st cataracts. While arguably royal burals are known only at Qustul and

possibly Sayala, it appears that these kingsoms traded gold in exchange for oil, wine, and other products from Egypt....
A-Group sites were abandoned soon after 3000 bc as Egyptian armies raided Nubia, captureing thousands of prisoners and sometimes hundreds of thousands of animals. It was not until nearly six hundred years later that the area was resettled bya a culture known as the C-Group whose burals provide littel evidence of existence of royalty or even an elite.
If you are following this is typical revisionist and even stereotypical statements without any evidence to support. The statements can be taken as true very easily by students up to college. There is so much evidence to counter this information but it must always be done. This is unfortunate because statements like this take

away from the Beauty of the Exhibition.
First, to put a timeline on Nile Valley Civilization one must begin with the stone tools of the Paleolithic Period and the Neolithic Periods.
You can find more information about the periods and the findings here: http://mummyswrap.com/2010/09/01/periods-in-ancient-egyptian-archaeology-paleolithic/ but the period begins about 300,000 years ago. Most of these artifacts come from Nubia.
In addition the Cave Drawings of Nubia/Egypt are important.
- http://www.per-ankh.co.uk/news/items/8000-year-old_cave_could_help_resolve_ancient_egypts_mysteries.asp
From the Article: 8,000-year-old cave could help resolve ancient Egypt's mysteriesArchaeologists are studying

prehistoric rock drawings discovered in a remote cave in 2002, including dancing figures and strange headless beasts, as they seek new clues about the rise of Egyptian civilisation. Amateur explorers stumbled across the cave, which includes 5,000 images painted or engraved into stone, in the vast, empty desert near Egypt’s southwest border with Libya and Sudan.

Rudolph Kuper, a German archaeologist, said the detail depicted in the “Cave of the Beasts” indicate the site is at least 8,000 years old, likely the work of hunter-gatherers whose descendants may have been among the early settlers of the then-swampy and inhospitable Nile Valley.

Thanks to a group of Scholars – the Findings of Nabta Playa – which is in Nubia – Show that Egypt or Kmt is a daughter of another civilization of

Scientist and Star Gazers. That the Giza plateau was prototyped in Nabta Playa which is in Nubia at least 6,000 years ago.
Most of the artifacts in this exhibit are 25th dynasty and after. So more that 100,000 years of Africans in Nubia and Egypt have simply been left out. The exhibit only mentions the Ancient Civilizations of Nubia but do not mention who they were and the peoples. The exhibition does not even show one piece of Merotic Script – the so called undeciphered script of Nubia. However, recent evidence points that this script was a Lingua Franca among the Nubians and it can be deciphered using Tocharian.
What is extremely important and missing is any reference to the Qustul Incense Burner. The Qustal Incense Burner has the first picture of the White Crown – It is the primary

evidence that Egypt borrowed from Nubia rather than the other way around. See Video Qustal Incense Burner – The Incense Burner is 5,000 years old and clearly predates Egypt. The most problematic part of the exhibition is the descriptions of

.

the Bes Amulets. In typical European style – they are described as Pataikos amulets. There is no historical relevance given to the God Bes and his ancient relationship to Nubia, nor is Knum talked about and lastly – the curators attribute Amun in Nubia to its Egypt Relationship. Though the Ram as he is depicted is part of the Nubian worship and was in that region thousands of years before the God Amun/Amen.

The Exhibition should not even be walked through without a reading of

the The Nubian Salvage Project: http://oi.uchicago.edu/research/projects/nub/
and this great article: http://www.ankhonline.com/ankh_num_6_7/b_williams_historical%20essence%20of %20ancient%20nubia.pdf
Then Nabta Playa and Its Role in Northeastern African Prehistory Fred Wendorf Department of Anthropology, Southern Methodist University, Dallas, Texas 75275 and Romuald Schild Institute of Archaeology and Ethnology, Polish Academy of Sciences, Warsaw, Poland. There work can be found here: http://obelisco07.iespana.es/afric/FWendorf_NabtaPlaya.pdf
Second, the Book – The Origin Map: Discovery of a Prehistoric, Megalithic, Astrophysical Map and Sculpture of the Universe [Paperback] by Thomas G. Brophy should be required reading.

Also a newer work Black Genesis: The Prehistoric Origins of Ancient Egypt [Paperback] Robert Bauval (Author), Thomas Brophy Ph.D. (Author) and of Course Dr. Cheikh Ante Diops two books The African Origin of Civilization and Civilization or Barbarism. To bring it all together the Secret of the Ankh www.secretoftheankh.com will be helpful for cosmological understanding.
The findings in Ancient Nubia become relevant in several important ways. 1) The time line 2) The importance of the Cattle Cult or Hathor and the marriage to Amun 3) The Science and Architecture 4) the Astronomy 5) The Knowledge of its metal and mineral resources.
I will continue in a few days.You should read the following Blog for more on Nubia from Nubians: http://www.nubian-language-school-

sudan.memebot.com/?id=4

The Ankh, Aum, The 10 Virtues and the Eightfold Path

I am currently looking at the relationship between the Ankh and Om. Particularly the Closeness of Amn and Om or Aum Though seemingly different cultures produced two of the three widely used symbols, The Ankh, the Om and The Cross – there is similarities in the symbols Ankh and Om and in the Sounds Amn and Aum that cannot be ignored. The cross is an obvious derivation – so I want include in any discussion. My interest peaked on this subject since that I have found that there is some relationship between the Nubian Merotic Script and Tocarian Languages. Obviously the time periods of the Ankh and Om symbol

usage is different then the Meroitic period, but both symbols – the Ankh if you apply the Ogdoad to it and the Om – have a special connection to a primordial vibration.
In addition the Eight Auspicious Symbols is also an interest here. They are qualities that emerge after enlightenment. I find the use of eight interesting.
First, I will say here and then I will backtrack in the other Post, that Ancient Kemet Cosmology predates Buddhism. What will have to be reconciled is:
Check this video out before it disappears. It appears to be ancient sanskrit in India and a man holding an Ankh.
There is also a providence in India called Ankh Kheda and it the photo of it is spectacular.
http://www.alltravels.com/india/madhy

a-pradesh/ankh-kheda-409449
1. what was the relationship with the Dravidian Indians or who was speaking the Tocarian language.
2.Was this language a lingua Franca or trade language in the Sudan that unified the different Nubian tribes without having them giving up their indigenous languages.
3.Was Buddha and Egyptian Priest.
4.Why is the cow sacred in Neolithic Sudan, Nabta Playa and then become sacred in India.
5.Amn and Hathor are married in Nubia.

6.The Mass Exodus of Egyptians from Kmt to Nubia after the 25th Dynasty – before and after the rule of the Ptolomeys.
7. The Ankh, Amn and Aum or all creation sounds.
8. The similarities between Maat and

Budhism
9. Is the Eight Auspicious Symbols the Ogdoad or Ennead converted into Buudhism.
10. Did the Gymnosophists have Kemetic Philosophical Origin – They were in Egypt and in Meroe.
11. The words Geru Maa or both in Egypt and India and they both mean the Same Thing – Self Mastered One. This is exciting because this would Mean that Budhisim is a Maatian child.
Lastly George G. M. James Book the Stolen Legacy listed 10 Virtues that the Initiate must master.
Control of thought, Control of Action, Steadfastness of Purpose, Identity with Higher Ideas, Evidence of a Mission, Evidence of a Call to Spiritual Order, Freedom From Resentment, Faith in the Master and Faith in your own learning abilities and Preparedness for Initiation.

The Budhist have the Eightfold Path 1. Right View2. Right Intention3. Right Speech
4. Right Action5. Right Livelihood6. Right Effort7. Right Mindfulness 8. Right Concentration
Wisdom Ethical Conduct
Mental Development

To be brief, while I am looking – I will say that there are several important Kemetic or Egyptian words that survive Kemet along with Kemetic Concepts in India and Sia, Geru Maa, Ankh or Am or words that have dramatic connections.
To all this should be interesting and often overlooked. The woman who gave birth to Buddha Shakyamuni is called Mahamaya. Mahamaya actually means in Sanskrit The Grandest Deception (or, Illusion) of all — that which convinces us of Existence. In

the Hindu tradition, Maya is also understood as the maiden-aspect of the Indian Mother goddess, Kali. She is Mahakali. She is our mother in the sense of the Giver of Perception. Also interesting, The same Goddess, called Maia by the Greeks, was the virgin mother to Hermes the Enlightened One, who had as many reincarnations as the Buddha. As anyone astute with Hermes knows that he is Tehuti and in this story – Maia or Maat is his mother.
Posted in Uncategorized|Leave a comment
South Africa’s Mpumalanga Ruins and the Ankh
Posted on May 1, 2010 by admin
Evidence of the Ankh, Evidence of Ancient Astronomy predate even Nabta Playa in South Africa. We are looking at Michale Tellinger’s Books Adams Calendar and Temples of the

African Gods.
Posted in Uncategorized|Leave a comment
Ancient Nubia – The Origin of Egyptian Cosmology
Posted on April 30, 2010 by admin
Ancient Nubia and Kemet and the Secret of the Ankh (in formation)
What is debated heavily in Nile Valley Civilization is the Borders of City States. The Border issue has been exploited and the result is the disassociation of Ancient Egypt to Nubia and to the South in culture and Race.
The cure of this disassociation is in the Cosmology of the peoples of Nile Valley Civilization. A proper study of Nubia and the Secret of the Ankh is the Paradigm that allows us to grasp and unify Egypt. In addition to this – Scientific Evidence has recently shown that that South Africa and their Click

Language is the Origin of Language. This New Discovery will also aid in the solving of the problem when we get more information. Until that Point, Cosmology is the Key and the Secret of the Ankh aides in this.
Using the Secret of the Ankh Paradigm – which is really looking at Kmt Cosmologically we can now see over 11,000 years of Ancient Egypt. Traditional Egyptology have attempted to say that Nubia was just subservient to Egypt at all times and additionally use race and color to make this point but this is a notion that can be and has been quickly impeached. What is true is border disputes but Cosmology is the unifying factor.
It is now known that the Basin Napta Playa – where the stone Megaliths exist predate Kemet. Napta Playa is important for three reasons. The First it is in Nubia. The second the site is

11,000 years old but the megalyths are probably 6,000 years old – so it predates Egypt. The third it is a cosmological as well as astrophysical site. Cosmologically, the site is a complex mathematical astronomical site called the origin map that charts the universe in Stone Megaliths in 25,000 year cycles. Third – In the site are burials of Cattle

in sacred burials – with the hypothesis that this was the origin of the Hathor Cult.
This means three important things – Napta Playa in Sudan predates Egypt in technology and cosmology. The astronomical important of the Giza Platau had its origin in the Sudan. The people with the technology lived in the Sudan. Here we see the emergence of the Hathor cult – Hathor will eventually be the Chief Deity

Amun’s wife/consort.
Cosmologically, we also have the Famine Text. Dr. Ben says that we come from the mountains of the moon where God Hapi Dwelt – the closest document that speaks to this is not the Hunefer papyrus but the Famine Text. In this document among other things – we see that the Nsw't Djoser asking Imhotep why is there a Famine. Imhotep goes into the Mystery System Librabry for the Answer and says that Egypt in the Third Dynasty is not giving homage to its Ancestors in Nubia. So here is the primary evidence that we need.
After Imhotep told Pharoah what the Mystery System said about what may be the problem, Nsw't Djoser made this decree about worshipping the South. M. Litchem’s translation:
Djoser’s decree
Then I awoke happy (?), my heart was

decided and at ease. I decreed this order to the temple of my father Knum.23 Royal sacrifice for Knum-Re, lord of the cataract, first of Nubia, as reward for what you favour me with. I make you a gift of your western shore by the mountain of the dusk and your eastern shore by the mountain of dawn, from Elephantine to ..... with twelve aruras on the eastern and western shores, with the plants, with the harbours (?) with the river and with every settlement on these aruras.
24 All the peasants working their fields with their labourers and bringing water to their new and high-lying lands, their harvest shall be stored in your granary in excess of the part that used to be your due.25 All fishermen and trappers and hunters on the water and lion catchers in the desert, I impose on them a duty of one tenth of

their catch.
Every calf born by the cows on theses aruras shall be given to the stables as a burnt offering and a remaining daily offering.26 Moreover one tenth of the gold and ivory and the wood and minerals and every tree stem and all things which the Nubians of Khenet-hen-nefer bring to Egypt shall be handed over together with every man who comes with them (?).
27 No vizier shall give orders in these places and levy a tax on them, diminishing what is being delivered to your temple.I make you a gift of this field with the stones and the good fruit bearing land and nothing shall be taken away (?).
Here is Imhotep’s analysis:
https://pantherfile.uwm.edu/prec/www/course/egypt/274RH/Texts/The%20Famine%20Stela.htm
“I directed my heart to turn to the

past, I consulted one of the staff of the Ibis, The chief lector-priest of Imhotep, Son of Pta're South-of-his-Wall: “In which place is Hapy born?
Which is the town of the Sinuous one? Which god dwells there? That he might join with me.”
He stood: “I shall go to Mansion-of-the-Net, It is designed to support a man in his deeds; I shall enter the House of Life, Unroll the Souls of Re, I shall be guided by them.”
He departed, he returned to me quickly, He let me know the flow of Hapy, His shores and all the things they contain. He disclosed to me the hidden wonders, To which the ancestors had made their way, And no king had equaled them since.
He said to me: “There is a town in the midst of the deep, Surrounded by Hapy, Yebu by name; It is first of the first, First nome to Wawat, Earthly

elevation, celestial hill, Seat of Re when he prepares To give life to every face. Its temple’s name is ‘Joy-of-life,’ ‘Twin Caverns’ is the water’s name, They are the breasts that nourish all. It is the house of sleep of Hapy, He grows young in it in [his time], [It is the place hence] he brings the flood: Bounding up he copulates, As man copulates with woman, Renewing his manhood with joy; Coursing twenty-eight cubits high, He passes Sema-behdet at seven.
Knum is the god [who rules] there, [He is enthroned above the deep], His sandals resting on the flood; He holds the door bolt in his hand, Opens the gate as he wishes. He is eternal there as Shu, Bounty-giver, Lord-of-fields, So his name is called. He has reckoned the land of the South and the North, To give parts to every god; It is he who governs barley, [emmer], Fowl and

fish and all one lives on.
Cord and scribal board are there, The pole is there with its beam. . . His temple opens southeastward, Re rises in its face every day; Its water rages on its south for an iter, A wall against the Nubians each day. There is a mountain massif in its eastern region, With precious stones and quarry stones of all kinds, All the things sought for building temples In Egypt, South and North, And stalls for sacred animals, And palaces for kings,
All statues too that stand in temples and in shrines.”
A thorough reading of this passage – the reader will conclude that the Kemet’s misfortune is caused by neglecting the past. In addition, Imhotep’s guidance is to pay particular attention to Knum who is a Nubian God of creation. In addition, Hapy – the Nile God originates in

Nubia to, as a matter of fact all things do.
Also Dr. Ben's famous line "We come from the Mountains of the Moon where the God Hapy Dwelt" comes from this passage and not the Hunefer papyrus. Of course, this quote from Dr. Ben is stylized – but is accurate to the extent that in Nubia is the Amun Temple which is an Origin Place. If you translate the Famine Text and do not see Mountains – then substitute Dr. Ben's Mountains for "twin caravans". The Master Teacher, Dr. Ben has never said that he translated the text that he read himself – the translation that he read from may not have been precise. Dr. Ben has been in Egypt of 60 years – the Mdu Ntr is growing and translations are getting more accurate or at least their are more variations. However, the Famine Text is the only Document that we have that shows

Imhotep was part of the Mysteries, that the “souls of re” was the sacred books.
From Djoser’s Dream: “I am Knum, your maker! My arms are around you, To steady your body, To safeguard your limbs. I bestow on you stones upon stones, That were not found before, Of which no work was made, For building temples, Rebuilding ruins, Inlaying statues’ eyes.
For I am the master who makes, I am he who made himself, Exalted Nun, who first came forth, Hapy who hurries at will; Fashioner of everybody, Guide of each man in his hour, Tatenen, father of gods, Great Shu, high in heaven!
Here we see from the Third Dynasty a connection in Cosmoloy of Ancient Nubia.
In Short, the Secret of the Ankh is a Paradigm that looks at the Hermopolis

Creation Story. You can find a more detailed look at www.secretoftheankh.com . Central to the Hermoplois Creation Story or the Khemnu Creation Story – Khemnu is the Medu Ntr for the City of Eight where the Ogdoad or Eight primordial Deities along with Tehuti and Maat Lived. – In the Name is of the City is the sounds of Khem and Nu and He – these represent the three of the four pairs. The four pairs are Amen/Amenet, Nu, Nunet, Kh/Kheket, He, Hehet. If you look at the sounds you come up with ANKH. The City of Eight has the sounds of Ke,He and Nu. There is a debate that Amen is really Imen so it can't mean Ankh – However we don't know if the pronunciation of Ankh is really inkh or just Nkh – We have unfortunately taken guidance from the European Academy without critique.

A second major part of the Secret of the Ankh is from those who have restored the Diety Amun/Amen. Central to this is a large body of evidence coming from the Nsw't Ankh Tut Amun or Amun Tut Ankh. This Nsw't known as Tut – has another name. His name is Neb Khephera Ra. This is the symbol largely known as the mystery symbol . What we no is that it is the Pharoah’s Amun Tut Ankh’s other name.

This name of this Nsw't or Pharoah is important because he has both Ankh and Amun in his name. His wife has both Ankh and Amun. She is the Queen Ankh es Amun.

The 25th Dynasty Nsw't Pi Ankh yy has Ankh in his name. His other name is Men Khepera Ra. The close proximity in names of the Nsw'ts and their missions to restore Amen are hardly coincidental at all.

If time permits read the cosmology.
Lastly the important of Jerbel Barkal-
One can argue that Egypt/Kemet created the various Cosmologies – Hermopolis or Khemnu/Heliopolis or An – or Memphite/Shabaqa both Kemet and Nubia point to each other. Let’s explore this – Amen – who is an Ogdoad who reemerges in the chief diety of Kemet in the 18th Dynasty as Egypt is restored after Akenaton and the Armana Revolution. Lives in the South. He lives in the Holy Mountain of Jerbel Barkal.
The Egyptians being so different as others say – would not have the home of its most important deity in an enemy territory. Jerbel Barkel is holy because a small part of the

mountain has the Upper Crown and looks like a serpent. In addition, the Mountain is as a Birth Place of the

Deity resembles what the Birth Place of a God and the World would be. Jerbel Barkel is a mountain with a Black Sut like foundation in side the mountain range. This place again closely resembles the cosmologies of a deity being born in Nun/Nunet and forming himself with Heh/Hehet, Kek, Kekhet. In this case the deity formed is Amen. In other cosmologies – Pe Ta He or Pth was formed, Ra was formed, Aten was formed. The creation is called Sep Tepyy or the first time. Now a place that we would look would be do we see Jerbel Barkel in any of the text. This would be important. The answer to the question is yes. Besides the Cosmological Equivalence, we see the Holy Mountain in the Book of Coming Forth by Day and by Night. We also see the similarities in the Festivals of Opet. This Festival is largely about the Nsw't going back in

time to Sep Teppy. We also see the second home of Amun being in Luxor. Amun is both Amun of Luxor and of Nubia.
I will reference an author Timothy Kendall – the Author of Jerbel Barkal – The History and Architecture of Ancient Napata.
http://www.jebelbarkal.org/
A Good Reading of his work will show the significance of the cosmological argument. Only understanding the Secret of the Ankh will allow you to understand the following:
The importance of the Nsw't being baptized by the Ankh.
The Napta, Kemetic Cosmology will survive past the fall of Kemet. You can find the Deity Imana in Uganda. In Ethiopia you will find the Ogdoad in Solomon’s Ring an and the Coptic Cross – I have said it before but:
Here I want to include a very

important recent finding after I have reread The Ethiopian Book of Life – The Bandlet of Rightousness. by Sir. E.A. Wallis Budge.
From x11 – in the footnote – In Codex A, p.54 is given a drawing of the Seal of Solomon. In the centre is what seems to be a gem emitting eight rays of light, and between double concentric circles are written the names HLYPT SLYT SPILT TR(?)YKT PP MRYT HLPT A(?)YLPT. Outside the cirles are the names DPP$ BRWLHT HKIKT TRKLT PPT PRISHT ALILT PPASHNT SHRI'T PLISHT. The text continues "These names shall be supporters, and protectors and deliverers and protectors against all diseases and sicknesses now; also before Kings and Governors, etc.
On p. xiii – Drawings of the Seal of Solomon are found in many Ethiopic amulets, and they are claimed to be

copies of the device which was engraved on the bezel of Solomon’s ring. A prominent feature in all these drawings is a modified form of the Coptic Cross, whcih of course, proclaimes their non-Hebrew origin. Worked into the designs are two, four, or eight eyes, which indicate that the Seal was specially intended to protect the wearers of the amulets from the Evil Eye and from the attacks of fiends and the Devil. Here is the powers of the primordial eight pairs surviving and being recoded into the Coptics. The Below is additional contact of Nubians and Egyptians: Egyptian Contact with other peoples from 3000 bc to the invasion of the Hykos – the main source was from Warefare in the Ancient Near East to 1600 BC – Holy Warriors at the Dawn of History by William J. Hamblin.

Pre-Dynastic

King Scorpion
King Ka
Aha vs Ta-Sety
vs King Ka (3085?-3060?)
vs Nubian Kings of Ta-Sety (3075-3050?)
Second Dynasty
Ranebi (Nebra) military expedition to Kharga Oasis (2820-2790 BC)
Khaskhemy father of Djoser vs Ta-Sety
Djoser (Netjerikhet) (2687-2668) expedition to mines at Wadi Mahara in south west Sinai.
Huny (Qahedjet) 2653-2649 vs Nubian
Third Dynasty 2387-2649
Huny (Qahedjet) 2353-2649 the last king of the Dynasty who probably built the fortification at Elephantine Island against the rise of
Nubian Threat.
Forth Dynasty
Sneferu (2649-2609) vs Nubia, Libya,

Sinai
Khafra 2576-2551 vs Nubia
Fifth Dynasty
Userkaf (2513-2506) vs Nubia
Djedkare Izezi Maritime expeditionsto Punt
Wenis negotions with Nubians at Elephantine
Sixth Dynasty
Teti (2374-2354) expeditions vs Canaanites, expeditions to Punt
Merenre II 2310-2300 – Recorded Military expeditions to Nubia
Horkhuf (Harkhuf) 2310-2300 Military Expeditions to Nubia and Libya
Now we meet Pepy II the longest raining Pharaoh in History 94 years
Pepy (Phiops) II 2300-2206
Pepinakht and his son Sabni accounts military affairs around Nubian Border
Collapse of Old Kindgom 2206-2191
Seventh Dynasty 2190 – Egyptian

internal StriveEighth Dynasty 2190-2165 more internal StriveNinth Dynasty 2164-2040Akhtoy I (Khety, Archtoes) - Manetho reported this king acting more cruelly then predecessors in internal Egyptian affairs.10th Dynasty more strife11th Dynasty Mentuhotpe 2155-2134 – established semi independent power at thebes. MontuHotep unification of Egypt 2047-2035Western Desert and Expeditions against Nubians.Montuhotep II 2011-2000 ruled for a decade – Focused on Canaan. However he reopened Maritime Trade to Punt.Twelfth Dynasty 1991-1786Amenemht I 1991-1971/1962 – Thoughm Amenemht was a son of a woman from Ta-Sety, He had a strong Nubian Policy also campains against the sand dwellers. Senwoseret 1971/1962-1928 – For Father Amememht - In charge of Libyan Expeditions Father was

assassinated – defeated assassins – kept throne. but as a King focused on Nubia and its resources.Amememhet II 1929-1895 – Campaigns into Syria as well as managing Nubia.
Senwosret (Sesostris III) 1878-1843 – Called a Conqueror greater then Alexander the Great. Expanded Egypt deeper into Kush and Kerma (Central Sudan) as well as into Canann.
Amenemht III 1843-1797 The Greek Ammenemes – Builder of the Labyrinth
- noted for his half century rule and trade with Sinai and Nubia
Thirteenth Dynasty – 1786-1667 – not well documented ruled by 50 kings. Lost much of Nubia – Kushite King marked his victory with an Egyptian-style stele, depicting himself with bow, malice and the crown of Upper Egypt.
Fourteenth Dynasty (The Canaanite)

Dynasty 1788-1667
Called the Hykos Dynasty – where the Hykos conquered Lower Egypt.
It is here where there is a period of Semetic Control where Asiatics came into Egypt.
******I want to center this argument on the Weni of Abydos Expedition of (2350-2330)
The Nsw't Weni made a huge military expedition to Canaan. The importance about this is that his autobiography gives a complete description of the peoples in the area.
Here is the translation:
“When is majesty took actions against the Eastern Sand-dwellers, his majesty made an army of many tens of thousands from all of Upper Egypt; from Yebu (Aswan) in the south to Medenyt in the north; from lower Egypt: from all of the Two Sides of the Huse and from Sedjer and Khensedjru;

and mercenaries from Irtjet-Nubians, Medja-Nubians, Yam-Nubians, Wawat-Nubians, Kaau-Nubians, Kaau-Nubians; and from Tjemeh (Southern Libyans)
This is important about this is that Weni emloyed a huge army of non Egyptian Nationals to fight the Cananns. There is no mention of nationals Across the Red Sea as any importance.
From Ancient Literature – The Old and Middle Kingdoms by Miriam Lichtheim, Vol 1: I have her translated passage of Weni's return from his autobiography This army returned in safety, It has ravaged the Sand-Dweller's land. This army returned in safety, It had flattened the Sand-Dwellers' land. This army returned in safety, It had sacked its strongholds, This army returned in safety, It had cut down its figs, its vines. This army returned in safety, It

had thrown fire in all its [mansions]. This army returned in safety, It had slain its troops by many ten-thousands, This army returned in safety, [It had carried} off many [troops] as captives.

From another translation of literature from Egypt, I also have an extraordinary descriptions of the Asiatics from the Middle Kingdom Instructions to King Merikare. This is an instruction from Old King to his successor.

... It is settled with towns, filled with people, Of the best in the whole land, To repel (90) attacks against them. May I see a brave man who will copy it, Who will add to what I have done, A wretched heir would disgrace me. But this should be said to the Bowman: Lo, the Miserable Asiatic, He is wretched
because of the place he’s in: Short of

water, bare of wood, Its paths are many and painful because of the mountains.
He does not dwell in one place, Food propels his legs, He fights since the time of Horus, Not conquering nor being conquered, He does not announce the day of combat, Like a thief who darts about a group.
But as I live and shall be what I am, When the Bowmen were a sealed wall, I breached their strongholds, I made Lower Egypt attack them, I captured their inhabitants, I seized their cattle, Until the Asiatics abhorred Egypt.
Do not concern yourself with him, The Asiatic is a crocodile on its shore, It snatches from a lonely road, It cannot seize from a populous road,
I want to add Senwosret III biography 1878-1843 bc
After the Nubian campaign his majestry travelled downstream

Northward to overthrow the Bedouin of the Cannan. His majesty arrived at a foreign land, Shechem by name... Then Shechem fell, together with the vile Retenu Canaanites, while I acted as the rearguard. Then the soldiers joined in to fight with the Easterners. Thereupon I captured an Easterner. Then I had his weapons seized by two soldiers. There was no turning back from the fray, but my face was to the fore of the battle. I did not show my back to the Easterner. In reward Senwosret game to me a staff of electrum in my hand, a bow and a dagger wrought with electrum, together with the weaons, I captured from the enemy. AIB 120. What is important is that Egypt is in the Biblical Sheckhem and was operating there.

Equally as important is the literature and archeology about Egypt’s contact

with the South.
Now we meet Pepy II the longest raining Pharoah in History 94 years Pepy (Phiops) II 2300-2206 Pepy wrote this fantastic passage.
The Pygmy of the god's dances from the land of the horizon-dwellers at the end of the earth..... Hurry and bring with you this pygmy.... Get worthy men to be around him on deck, lest he fall in the water on the trip down to the Nile. When he lies down at night, get worthy men to lie around him in his tent. Inspect him ten times at night (AEL 1:26-7
Henemu's expedition to Punt, 2004
.... Donkeys were laden with sandals; when a foot became unshod another sandal was ready. I also made twelve wells on the valley floor and two wells in Idahet, one measuring twenty cubits, the other thirty. I made another in Yaheteb of 10 by 10 cubites at all

water levels. Then I reached the sea and then I build this fleet. I loaded it with everything when I made for it a great sacrifice of cattle and goats. When I had returned from the sea, I had done what his majesty had commanded me bringing for him all kinds of gifts that I had found on the shores of god's land Punt…. Never had the likes been done by any King's Friend since the mytical time of the God. p 389 Warfare in the Ancient Near East to 1600 BC – William J. Hamblin

From Pre-Dynastic Egypt At least (3200-3000 BC) – We have evidence of conflict between Nubia and Egypt. Particularly with King Ka and the Nubian Kindoms of Ta-Sety in northern Sudan. The evidence is an excavation of a cemetery with royal burials of rulers of a powerful Pre-Dynastic Kingdom that was the equal and

competitor of Kmt (Egypt) at that time.

Bruce Williams interprets some elements of Egyptian kingship as originating in Nubia: “Qustul: The Lost Pharoahs of Nubia”, Archeology, 33/5 (1980)

There existed also in this find pro-hieroglyphic writing. Which is very important because it seemed that writing originated in Nubia and spread to Egypt? If this is the case then, if there was an empire in the Saudi Peninsula, it should have spread that way.

In the Middle King Egypt had conflicts with the Confederation of Kush or Kerma Civilization - Names of LandsThree Main Egyptian Land Masses that are talked about as belonging or having a relationship to Kmt. They are Ta-Meri, Ta-Seti and Ta-Ntr or Ta- Netjer. Ta-Meri is Kmt Proper,

Ta-Seti is Sudan (Nubia) We know this because there has been artifacts found in Nubia with the inscriptions of Ta-Seti. According to the Oriental Institute, Nubia Salvage Project – “Other representations and monuments could then be identified, and in the process, a lost kingdom, called Ta-Seti or Land of the Bow, was discovered. In fact, the cemetery at Qustul leads directly to the first great royal monuments of Egypt in a progression. Qustul in Nubia could well have been the seat of Egypt’s founding dynasty. Certainly, no artifacts have been found in the Saudi Peninsula with Mdu Ntr from the Old Kingdom. There is much speculation what Ta-Ntr could have been – It could have meant points further south where Egyptians may have claimed their ancestral homeland. It could have meant all of Nubia. To say that Ta

Ntr is Punt and say that Ta Netjer was Ethiopia and all of the Saudi Arabia Peninsula without archeological proof is questionable scholarship. Also to say that Ancient Arabs were part of Punt is also questionable.
Though Ta Ntr is mentioned much in Ancient Egypt and almost everywhere where there is a funerary text beginning with the Htp-Nsw't where it introduces Ausar.
From Ancient Egypt standpoint we have a relevant description of Punt from Queen Hatshepsut’s voyage to Punt. The point also to this is that the Egyptians were aware of where there ancestors came from. Also the Nubians were aware of where there ancestors came from. The God Besi (Twa) and the the God Hapi (Nile) are two of the oldest deities and they come from Nubia.
Figure of God Bes/Bisu – notice that he

is bearded
We know that Punt is on the mainland of Africa for it is identified with the diety Bes (Pygmy figurative). Also present were elephant tusk, ivory (hebny) and gum (Kemy), skins of giraffes, panthers and the sacred Cynocephalus baboons.
From Translation of Hatshepsut's visit.
"...loading of the ships very heavily with marvels of the country of Punt; all goodly fragrant woods of God's-Land, heaps of myrrh resin, with fresh myrrh trees, with ebony
and pure ivory, with green gold of Emu, with cinnamon wood, khesyt wood, with two kinds of incense, eye-cosmetics, with apes, monkeys, dogs, and with skins of the southern panther, with natives and their children. Never was brought the like of this for any king who has been since the beginning"

I also want to add the translation from the Transliteration of the Mdu Ntr. During the lecture, Dr Wesley keeps identifying the Africans who crossed over to Ethiopia as the Ancient Cushites. It is important here to speak a little bit about the empires of Ethiopia and Nubia.

Ancient Nubia-From Wikipedia and Encyclopedia Sources

Early history

By the 7th millennium BC, exceedingly large and organized settlements may be found in the region, relying also on deep wells for sources of water.[2] Huts are found constructed in straight rows.[2] Sustenance included fruit, legumes, millets, sorghum and tubers.[2]

Also in the late 7th millennium BC, but a little later than above, imported goats and sheep, apparently from Southwest Asia [1], appear. Many

large hearths also appear.[2]
High level of organization
Archaeological discoveries reveal that these prehistoric peoples led livelihoods seemingly at a higher level of organization than their contemporaries who lived closer to the NileV alley:[2]

- above-ground & below-ground stone construction,
- π ι λ λ α γ ε σ designed in pre-planned arrangements, and
- deep wells that held water year-round. Findings also indicate that the region was occupied only seasonally, likely only in the summer when the local lake filled with water for grazing cattle.[4]HYPERLINK "http://en.wikipedia.org/wiki/Nabta_Playa" \l "cite_note-WendorfSAA98-1"[2]

Analysis of human remains suggest migration from sub-Saharan Africa.[4]
Religious ties to ancient Egypt By the

6th millennium BC, evidence of a prehistoric religion or cult appears, with a number of sacrificed cattle buried in stone-roofed chambers lined with clay.[2] It has been suggested that the associated cattle cult indicated in Nabta Playa marks an early evolution of Ancient Egypt‘s Hathor cult. For example, Hathor was worshipped as a nighttime protector in desert regions (see Serabit el-Khadim). To directly quote professors Wendorf and Schild:[2] ... there are many aspects of political and ceremonial life in the Predynastic and Old

Kingdom that reflects a strong impact from Saharan cattle pastoralists... Nevertheless, though the religious practices of the region involving cattle suggest ties to
Ancient Egypt,[2] Egyptologist Mark

LehnerHYPERLINK "http://en.wikipedia.org/wiki/Nabta_Playa" \l "cite_note-nubia-0"[1] cautions: It makes sense, but not in a facile, direct way. You can’t go straight from these megaliths to the pyramid of Djoser.

Other subterranean complexes are also found in Nabta Playa, one of which included evidence of perhaps an early Egyptian attempt at sculpture.[2] One of the world’s earliest known examples of archeoastronomy Circular chromlech at Nabta

By the 5th millennium BC these peoples had fashioned one of the world’s earliest known archeoastronomical devices (roughly contemporary to the Goseck circle in Germany and

the Mnajdra megalithic temple complex in Malta), about 1000 years

older than but comparable to StonehengeHYPERLINK "http://en.wikipedia.org/wiki/Nabta_Playa" \l "cite_note-WendorfSAA98-1"[2] (see sketch
at right). Research suggests that it may have been a prehistoric calendar which accurately marks the summer solstice.[3]
The research done by the astrophysicist Thomas G. Brophy suggests that these monoliths might tell much more. The calendar circle itself is made up of one doorway that runs north-south, a second that runs northeast-southwest marking the summer solstice, and six center stones (see sketch above). Brophy's hypothesis proposes first that the southerly line of three stones inside the calendar circle represented the three stars of Orion's Belt and the other three stones inside the calendar

circle represented the shoulders and head stars of Orion as they appeared in the sky. These correspondences were for two dates — circa 4,800 BC and at precessional opposition — representing how the sky “moves” long term. Brophy proposes that the circle was constructed and used circa the later date, and the dual date representation was a conceptual representation of the motion of the sky over a precession cycle.

Near by the calendar circle, which is made of smaller stones, there are alignments of large megalithic stones. The southerly lines of these megaliths, Brophy shows, aligned to the same stars as represented in the calendar circle, all at the same epoch, circa 6270 BC. The calendar circle correlation with Orion’s belt occurred between 6400 BC and 4900 BC, matching the radio-carbon dating of

campfires around the circle.[5]
Brophy found that the lines made to these megaliths match the spots in the sky where the various stars rose in vernal equinox heliacal rising. In analyzing the varying distances, mulling through assumptions such as that they represented the brightness of the stars, he inadvertently found that they matched the distance of the stars from Earth on a scale of roughly 1 meter = .8 light years within the margin of error for astronomical distances calculated today.[6].
The purpose hear is to show that the Ancient Nubians had a high order of civilization including science.
From The Nubia Salvage Project

NUBIA – “Its glory and its people”
1987 EXHIBITION: BROCHURE
FEBRUARY 1 thru 28, 1987
Presented by: THE ORIENTAL

INSTITUTE OF THE UNIVERSITY OF CHICAGO and the OAK WOODS CEMETERY ASSOCIATION In the Tower of Memories, Oak Woods Cemetery, Chicago

An Early Kingdom in the Land of the Bow: Nubia

The A-Group, 3800-3100 B.C.

The first continuous agricultural tradition in Africa, the Sudanese-Saharan Neolithic, developed almost ten thousand years ago in country west of Nubia that is now desert. The Nile Valley in Egypt had been inhospitable, but in the seasonally dry channels of the Second Cataract, early farmers learned to manage parts of the river’s annual flood. This knowledge could then be applied in Egypt’s wide floodplain, giving rise to the great sequence of Upper Egypt’s early civilizations.

Upper Egypt soon grew wealthy and

its culture expanded again into Nubia, where renewed southern contacts gave rise to the first of Nubia’s trading cultures, called the A- Group. Incense, copper, gold, objects of shell, and semiprecious stones were traded northward in return for manufactured articles and probably agricultural produce.

Most surprising, evidence that early pharaohs ruled in A-Group Nubia was discovered by the Oriental Institute at Qustul, almost at the modern Sudanese border. A cemetery of large tombs contained evidence of wealth and representations of the rulers and their victories. Other representations and monuments could then be identified, and in the process, a lost kingdom, called Ta-Seti or Land of the Bow, was discovered. In fact, the cemetery at Qustul leads directly to the first great royal monuments of

Egypt in a progression. Qustul in Nubia could well have been the seat of Egypt’s founding dynasty.

The Land of Wawat: C-Group Lower Nubia, 2300-1550 B.C.

Life in Nubia between 3100 and about 2300 B. C. differed greatly from the prosperous times of A-Group. We know of only a few inhabitants and one substantial town, where copper was smelted for export.

About 2300 B.C., during the Egyptian Sixth Dynasty, a new culture appeared, which archaeologists call C-Group. Cattle played an important role in this culture, as they have in many other African societies since. Nevertheless, the C-Group was settled permanently along the Nile, from Aswan to the Second Cataract, and a closely related culture was established in northern Sudan, especially at Kerma, south of the Third Cataract. As

Egypt fragmented politically, C-Group people entered the country to the north, as herdsmen and soldiers. They sometimes rose very high in Egyptian society and they played an important role in the struggles that founded the Egyptian Middle Kingdom, about 2050 B.C.

From biographies of Egyptian governors at Aswan, about 2300 B. C., we learn that the peoples to the south were concentrated in four principalities. One, Wawat, later gave its name to all of Lower Nubia, the land between the First and the Second Cataracts. Another, Yam, may have been a predecessor of Kush. In the Egyptian period of disunity, about 2250 B. C., Lower Nubia had its own pharaohs.

C-Group is well known for its tightly packed cemeteries of high stone circles. Next to these circles were

placed stelae, some with pictures of cattle incised on them, and pottery, some of Nubia’s finest art. Three major cemeteries and a house of this culture were excavated by the Oriental Institute at Adindan and Serra East.

Kerma and the Rise of Kush, ca. 2000-1550 B. C.

Egypt conquered Lower Nubia about 1950 B. C., and retained it until about 1700. C- Group kept its cultural identity under Egyptian rule, but the land of Kush to the south and the Medjay people of the Eastern Desert remained independent. Kush, much influenced by the Medjay, became a major power in the south, and as Egypt fell into disunity again, about 1700 B. C., Kush took over Lower Nubia with its C-Group population and Egyptian garrisons. The allegiance of people and soldiers was transferred to

the southern ruler who was represented as a pharaoh.
Most archaeology of the Kerma culture or early Kush is found south of the Second Cataract, especially at the great capital at Kerma, with its central temples, elaborate smelter, manufacturing installations, houses and enormous royal mound tombs. Its magnificent pottery was sometimes exported as far north as the Egyptian Delta, and sometimes carried north by travelling officials and soldiers.
The Ages of Egyptian Occupation
The Middle Kingdom, 1950-1700 B. C.
The New Kingdom, 1550-1 100 B.C.
The two periods of Egyptian rule in Nubia were quite different. In the Middle Kingdom, Egyptian garrisons occupied fortresses and the native C-Group peoples were not profoundly changed by the imperial occupation. After the terrible struggles that ended

Egypt’s Second Intermediate Period, objects and many local customs became practically indistinguishable from those of Egypt. Much that underlay the tremendous elaboration of Egypt must have been present long before in Nubia, for the rapid, sympathetic, and understanding adoption of Egyptian culture in Nubia is unique in the ancient world. Egypt invested heavily in this change, building numerous temple complexes such as Abu Simbel that were at once centers of religion, culture, politics, and economy. In later centuries, this investment bore fruit as Nubia championed the pharaonic faith against forces of disruption, conquest and foreign rule in the Nile Valley again and again

Now we get to Kush. If Dr. Wesleys says that the ancient Arabs were actually Ancient Kushites then the

empire of Kush begins around 1100 BC. I may be misrepresenting him, because he may have said that the Ancient Kushites crossed over into Yemen in Pre- history and left Africa before 3000 B.C. Though this may be possible – Let's table that
for a second and handle that in the next last section.

The Empire of Kush

Between 1100 and 750 B.C., little is known of Nubia, but after 750, a new Kushite kingdom appeared at Napata near the Fourth Cataract and rapidly expanded into a huge empire. To the south, Meroe was founded. To the north, Egypt had fallen into fragments under Libyan rulers, and the Kushites extended their control north of Thebes, the cult center of the god Amun in Egypt, who was also the most favored deity of Kush. Piye, most famous of Kush's pharaohs, united the

Nile Valley from the Mediterranean to Meroe, creating one of Africa’s greatest states. He and his successors are known as Egypt’s Twenty-fifth Dynasty.

We are talking about the period of Pianky, Shabaka and Taharqa.

Taharqa, was a great builder, and the Kushite rulers led Egypt to its last age of outstanding achievement, which reached its peak in the sixth century B.C. But when Kush tried to stop the westward advance of Assyria in Asia, Taharqa and his successor Tanutamani were defeated and expelled from Egypt by 650 B.C. In Nubia and Sudan, Kush continued to be a major state for a thousand years.

Sheba/Makeda

It is where in Ethiopia and/or Yemen – the Legend of Sheba both Christian and Islamic appears. This dated around 1,000 B.C.

To The African Ethiopia, she is known as Makeda,
For The Nubians from Wikipedia to be brief – The tradition of the Candaces is well
documented in Nubia, where the rule of its many queens recedes into prehistoric times
and there the title Kentakes is a term used to describe the long tradition of leadership in
Nubia by warrior queens. Nubia was south of Ancient Egypt, also divided by the Nile
River and bordered by the Red Sea and, it is another candidate for the location of Sheba
and the famous queen. The history of Nubia provides examples of a tradition and a
wealthy kingdom that could be the original kingdom of the Queen of Sheba. The

economics of the culture was based upon trade. David Jones, in Women Warriors: a
History, relates that in 332 BC Alexander the Great attempted to lead his army into
Nubia. At its border, he was confronted by the brilliant military formations devised by
their warrior queen, Candace of Meroë. She led her army on the opposite side of the
border from atop an elephant. Alexander withdrew and redirected his forces to enter
Egypt instead.[9] It should be noted that this story is thought by scholars to be legendary,
and Alexander appears never to have attacked Nubia. [10]HYPERLINK "http://en.wikipedia.org/wiki/Queen_of_Sheba" \l "cite_note-Greek_Fiction:_The_Greek_Novel_in_Co

ntext-10"[11] That was the beginning of the Greek rule of Egypt that would last for three hundred years until the Roman occupation in 30 B.C.
The Big Point of This is that we know that in Egypt Females Ruled and we know that in Nubia Females ruled. We have no documentation that Arab Females ruled. So it would look more like that Sheba was in fact Makeda and an African.

Meroitic Nubia, ca. 200 B.C.- A.D. 300
The actual capital of Kush was established at Meroe quite early even though its rulers built pyramids near Napata until about 300 B.C. Meroe became a great city of large industrial complexes and great temples, with an inner city that contained palaces, a shrine with a large pool and columns that spouted water, and even an

observatory. Numerous important centers were founded in the Isle of Meroe, and great temple complexes dedicated to gods with both Egyptian and Meroitic names. The most important Meroitic deity was Apedemak, usually shown with a lion’s head, who became one of the greatest state gods. The outstanding Meroitic industry known to us is iron. The site of Meroe still contains large heaps of slag, and recent excavations have unearthed parts of the furnaces used to smelt the metal.

In the north, Meroitic policy had been to assist revolts in Upper Egypt against foreign rulers, such as Persians, the Macedonian Ptolemies, and Romans. After an agreement with Rome just after 23 B.C., Meroitic settlers were able to live close to Aswan, beginning a new era of prosperity in Lower Nubia. Wealth

derived from trade made possible some of Nubia’s most delightful achievements in arts and crafts. The culture, like that of Kush’s main center at Meroe, was pharaonic, and the representations on pottery and small objects were made in accordance with the what was considered proper in that tradition. These Meroites of Lower Nubia also constructed small brick pyramids, and equipped their chapels with stone sculptures and inscribed monuments.

X-Group NubiaThe Blemmyes, ca A.D. 250-500The Noubadian Kingdom, ca. A.D. 350-550

With the Roman world in turmoil, and Meroe in decline, a people from east of the Nile known to the Greeks as Blemmyes and to the Arabs as Bedja, rapidly overran much of Egypt and Lower Nubia. Although expelled from Egypt, they were able to establish

themselves in the region of Nubia just south of Aswan. Although they continued the religion of the pharaohs, their rulers used the Greek forms of contemporary Roman Imperial titles. The Oriental Institute excavated near Kalabsha and recovered many fragments of decoration from one of the Blemmyes' most important holy places, as well as pieces of their unusual and beautiful pottery.

South of the Blemmyes, the Meroitic province of Lower Nubia collapsed by about A. D. 300, and by 375, the kingdom of the Noubades, now known as Nubians was established with its capital near the modern Sudanese Border. Great mound-tombs of its kings at Qustul and Ballana contained much wealth, in crowns, jewels, and great weapons, including long African spear-swords, now in the Cairo

Museum. The Oriental Institute's own excavations there discovered that the tumuli themselves were only part of larger complexes of chapels and sacrificial pits. Like the Meroitic rulers they supplanted, the Noubadians used pharaonic symbols and worshipped ancient gods. They joined with the Blemmyes in attacks on Upper Egypt in defense of the old religion against the newly dominant Christianity.
Christian Nubia, ca. A.D. 550-1400
The reason for this is to look into Nubian Civilization to add to the record that the Civilization below Kmt was various Nubian Periods. In these Nubian Periods – there is no record of the Nubians having any large conflicts with people across the Red Sea.
Here is Cosmology references in short
The cosmology of Khmun or Hermopolis is one of the oldest cosmologies. There are several

themes but existing was Amen/Amenet, Nun/Nunet, Kuk/Kukhet, Heh/Hehet and Tuhuti was called their father is some text and Maat their mother in another text. In this cosmology some event explosion took place that caused the combining of the eight References are the “lake of two knives”, “island of flames”. The cosmology of Khmun then combines with the cosmology of Yonew, Helipolis or On. In this cosmology precreation is not explicityl stated but Atum is created in some event with Nun and steps on the primieval hill and begins creation. The next cosmology is that of Menefer/memphite/HikuPta're Cosmology. Here Pta're takes the role of Atun and embodies in his mouth the Eight and creates the Ennead. From the Middle Kingdom Amen Hotep III begins the worship of Amun Re His

Son Amen Hotep IV begins the worship of Aten Re combining older dieties into Aten. He takes this one step further by defacing the names of the other dieties.
Amen Tut Ankh (Tut Ankh Amun) restores the old religion Horemhab begins the persecution of the Aten priesthood
Amun Ra becomes the popular Dietity of the working people in Waset/Thebes. Amun is “that beloved God who hearkens to humble entreaties, who stretches forth his hand to the humble, who saves the weak”, “who hears prayer, conies at the voice of the distressed humble one, who gives breath to him that is wretched”, and Re-Harakhte is called “august, beloved, merciful God who hears him that prays, who hears the humble entreaties of him that calls upon him, who comes at the voice of

him that utters his name.”
Amun Ra has 777 ears and milions of Eyes. He becomes the hidden one that we pray and hears our prayers and appears when we need him.
The Shabaka stone contains aspects of all of the Cosmologies. I asked Kemetic Professor Mfundishi Jhutyms about the problems of the different strains of cosmology and he has an excellent metaphor that described helps. Basically, if a car runs in back of a bus – and there are three witnesses. Each witness will tell his story from his vantage point. But the fact is that the car hit the bus. So there is at least one agreement. Here life comes out of Nun/Nunet.
Posted in Uncategorized|1 Comment

- The Master Key to the Mystery System of the Ankh

WHAT IS REIKI?

Rei-Ki, Pronounced: "Ray Key." The word "Rei-Ki" is a compound word of two parts – “Rei”, meaning “Universal” and “Ki”, meaning “Life Force Energy”. Hence, combined, we have Rei-Ki - Universal Life Force Energy. “Rei” can also mean 'Supernatural Force or Spiritual Intelligence (Your Higher Power, Inner Voice, God, Goddess, Allah, Buddha, The Universal Mind, Our Creator; whatever name and sound of power that you wish or choose to call HIM/HER or IT) .' “Ki” exists within all living things and in combination with "Rei" is self-guiding and has an intelligence of its own. Therefore, Reiki can also be understood as a Spiritually Guided Life Force Energy, which is All-Knowing and All-Encompassing; is the same as “Chi” in Chinese, “Prana” in Sanskrit, “Holy Spirit” in Gnosticism, and later, as Christianity, the Greek word "Pneuma," meaning both "air"

and "spirit", and the Latin “Spiritus”, from which is derived the English word "Spirit" meaning literally "Breath" and/or "inspiration" (literally "to breath in"). In the acclaimed book "SCIENCE OF MELANIN" by Timothy Owen Moore Ph.D, he remarks that "plasma (dust and gas) in space carry electromagnetic charges. Space is an electromagnetic web containing rotating masses of solids, liquids, and gases and electromagnetic play.

Black Matter (Dark Matter) is a “cosmic glue” holding together rapidly spinning galaxy and controlling the rate at which the Uni-Verse expands." This plasma in space, in the field of "Quantum Physics" is made up of 25% Black Energy and 65% Black Matter, which is called "90% Dark Matter" or as we say "External DNA" or "Exoteric Mel-Anin." The ancient KaMA’atu (Egyptian) word for Melanin is “Kam Wer” (Note: The ancient KaMA’atu- dialect evolved from the

dialect of the Atlan-tis (Aztlan) colony of El Mu'uria [Mu, Le'Muria] language). The word 'Mel-Anin' is Greek and the Greek dialect evolved from the KaMA'atu-Phoenician-Hebrew tongue, and Mel-Anin (Sut-Amen) means, "Hidden Black Substance." According to the "NEW YORK TIMES" March 2,000 article titled "A FLOAT IN A COSMIC HALL OF MIRRORS" reveals that scientists have found alien matter in "Dark MAtter" or other worldly "Dark MAtter." "Some scientists speculate the mirror matter is trapped in another dimension…stuck inside what amounts to a parallel Uni-Verse." In other words, scientist rediscovered Black Matter in the Milky Way Galaxy, which was considered an Alien Life-Force or Extra-Terra-Astral Energy(Extra-terre-strial), in the Sub-Atomic Realm.

The Physical (Material) is the lowest plane of existence. The ancient (Gnosis) Essenes teaches that the Hu(e)man body is a prison for the Soul or in other words, the Soul (God) is entrapped, incarnated or imprisoned in the Physical body,

however, only temporarily. "It is He Who created everything on the earth for you and then directed His attention up to heaven and arranged it into seven regular heavens. He has knowledge of all things" (The HOLY QUR'AN, 2:29). "Then He turned to heaven when it was smoke. In two days He determined them as seven heavens and revealed, in every heaven, its own mandate." (The HOLY QUR'AN, 41:12). The word "heavens", which appears in many verses in the Qur'an, is used to refer to the sky above the Earth, as well as the entire universe. Given this meaning of the word, it is seen that the Earth's sky, or the atmosphere, is made up of seven layers.

1. Troposphere (Biosphere) [lowest region];

2. Ozonosphere

Stratosphere [above Earth];

4. Mesosphere;

5. Themosphere

6. Ionosphere (Magnetosphere) [extends 30 to 250 miles or 50 to 400 km], and

7. Exosphere (Van Allen Belt)

are the (7) Seven layers acts as a prism (prison), which Melanin acts as black holes absorbing, conducting, transforming ALL sounds, electrical, magnetic, light, heat, radiation, waves, and frequencies. Ether (Classical Greek word for the “Upper Atmosphere”) as a substance filling all space, inclusive of those volumes occupied by ordinary matter, and serving to transmit those forces (gravitational, electric, magnetic) which one material object exerts on another located at a distance. In the Western Occult Tradition, the ‘Etheric’ is described as the innermost of (7) Seven ‘bands’ around the Earth, penetrating deep into the Planet, and reaching to a certain height in the Atmosphere. According to the ancient Hindu philosophy and cosmology, "Akasha" is in fact one of the seven recognized states of matter. Whereas we in the West perceive and recognize "matter" in

three forms - solid, liquid, and gaseous - the ancient Hindu writers state emphatically that there is also "Ether" ("Akasha"), and that there is not merely one form of Ether, but four different levels of it, thus giving a total of seven levels on which existence is possible. The “Physical Plane” is where we dwell currently. Out of body is the “Etheric Plane”. Higher than the “Etheric Plane” (Lower Astral or E-Motional Plane, also called the “Plane of Force”) is the “Astral Plane” (Higher E-Motional Plane), above that is the “Mental Plane”. At a certain unseen level, the Planes become so expansive that it is - interplanetary. This would be the Causal, next the Spiritual and finally, the most fine body, the SOUL (GOD). With the SOUL body, one can travel the Uni-Verse.

Scientists have observed that Black Matter in the Earth’s wind and they called it Quint-Essence (Akasha-Ether). This is the Return of Christ, who is after the Order of Mel-Chi-Sedek! According to the "HOLY BIBLE NEW TESTAMENT Hebrews 7: 1-2," states “For this Mel-chis’e-dec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; 2. To whom also Abraham gave a tenth part of all; first being by

interpretation King of righteousness, and after that also King of Salem, which is, King of peace." Al-chemically, AB-RA-HAM means in the ancient KaMA'atu (Egyptian) Medu Neter "Heart (Essence) of the Black Sun." "AB-RA-HAM's "tenth part of all," symbolizes the linear 10% left hemisphere brain usage. Scientist claims a Hu(e)man BEing only uses 10% of the brain. Therefore, AB-RA-AM's alter ego is MEL-CHI-SEDEK (MEL-CHI is ASARU [HARU] or MA-KHU and SEDEK is SUT TEKH, thus ASARU-SUT TEKH, the "Lord of the Perfect Black"), which means "Black Energy of Righteousness (Justice or Truth)."

MEL-CHI-SEDEK "blessed him," which symbolizes the 90% of the brain that Hu[e]mans do NOT use, which, is the creative right hemisphere. Thus, together is 100% brain usage or the gift of Infinite Consciousness. A mental slave uses less than 10% of his/her entire brain.

The other 90% remains undeveloped and unconscious (Read: "THE DARK SIDE OF THE BRAIN: Major Discoveries In The Use of Kirlian Photography and Electrocrystal Therapy" by Harry Oldfield and Roger Coghill).The “HOLY BIBLE OLD TESTAMENT Isaiah 45:3”; states, “And I (GOD) will give thee the treasures of darkness (Pineal Gland [Black Dot] led to the Right BRAin Hemisphere, thus bestowing E.S.P.), and hidden riches of secret places, that thou mayest know that I, the Lord…” “HOLY BIBLE OLD TESTAMENT Pslams 18: 11”; states, “He (GOD) made darkness his secret place; his pavilion round about him were dark waters (Mel-Anin) and thick clouds of the skies (Cerebrum, Cerebellum or portions of the bRAin).” Therefore, just like we have "Exoteric Mel-Anin" or "External DNA" we have Esoteric Mel-Anin or Internal DNA" in which, the Pineal Gland excretes Mel-Aton-in (Night-Shadow; 11 pm to 7 am.) and Ser-Aton-in (Day-Light; 7am. to 11pm.) two forms of Mel-Anin. The Greek word ‘Mel-ATON-in’ means “Black Sun Tone.”

‘Melg’ means, ‘Milk’ and also ‘Galaxy.’ Melanin (Kam Wer) is responsible for manufacturing and sustaining life, a unique life Khem-ical (Chem-ical). Melanin is found in high concentrations in hue-man skin. The skin is the largest organ in your body. It acts similarly to the lungs. The skin of an average adult weighs approximately 6 pounds. If spread flat, the skin would cover 18 square feet (Note: The Spinal Column is approximately 18 inches long also). There are 3 main layers to your skin…

1. The cuticle or outer layer.

2. The epidermis

3. The dermis or the lower layer

And (4) four subtle layers,

making (7) seven skin layers in all.

One of the chief functions of your skin is to maintain a constant body temperature through evaporation of heat. Your skin also breathes, absorbs light, air and water. Therefore, if we calculate the fact that it takes (8 min. 20 sec.) eight minutes and twenty seconds for the Sun RAys to touch down on Earth and a person has (7) seven major chakRAs, then actually, it would take approximately, (57.40) fifty seven minutes and forty seconds of sun light daily to absorb the adequate amount of vitamin D and also, keep the Mel-Anin-energy centers (Shen Ka Rau or ChakRas) balanced. According to Gabriel Cousens M.D. book “LIGHT YEARS AHEAD”… “Our ability to both absorb and radiate light directly

leads to spiritual development and health. A decreased ability to absorb light leads to a poorer quality of health and most concretely a state of (SAD) Seasonal Affected Disorder.”

Scientist have documented that the Phot-Onic Energy of the aveRAge HU(e)Man body is emitted at the equivalent of a 120 watt light bulb, 120 volt battery or 25,000 BTUs. and that our Auric fields or Astral (Star) Body (the Higher Astral Body [Spiritual Body] is eternal) is the equivalent to the lifetime of the Universe, which is about 10e22 years. The Auric field contains the electronic mass of 4e21 (4,000,000,000,000,000,000,000 electrons).

Consequently, Rei-Ki, which in ancient KaMa'at (Egypt) times was pronounced "Ra Ka" was further developed by Af-RA-Kam people dating

back over 52,000 years ago (Note: We are being conservative with this estimate). Because, according to legend, the ancient KaMa'atians (Egyptian) were previously a group of Atlanteans (Aztlan-eans) and the Atlanteans were an even earlier group of EL-Mu'ur-ians (LeMurians) and the EL-Mu'ur-ians were descendants of the Etherian Sirian Beings

(Anu-Bians or A-Nubians [Twa, Dogon, Ama Zulu and others] or Anu-Nakians [Nommos] derived from the KaMa'atian word Anup.

The Greek transliteration is Anubis). According to Dr. Suzar's "BLACKED OUT BY WHITE WASH",

"Legends and ancient cultures around the world speak of man's extraterrestrial connections, claiming that the Gods were our ancestors.

The "HOLY BIBLE" agrees, "We are Gods"! (Ps. 82:6, Jn 10:34).

In my (Sem Heb Heru Ma Khu Sut Tekh) "FRONTLINE" magazine article called "FROM MERE MEN TO SUPER NIGGAS." I break down how the word "nigger" used to be the most revered and sacred word in the universe. And how two countries in Af-Ra-Ka (Africa) still utilizes it as a word of power...Niger (masculine) and Nigeria (feminine) derived from the ancient Kama'atian (Egyptian) words Ngu (King) and Nga (Queen). In Masonry, it is the true lost word. That word was "N-g-r" and as one can see, there are no vowels in this word. In the ancient Af-Ra-Kam (African) and

even the present Af-Ra-Kam (African) languages (the Afro-Asiatic linguistic family) vowels such as "a,e,i,o,u, y or w" are not found in many translations, particularly of ancient Hebrew and Kama'atian (Egyptian) languages. The medu (word) "N-G-R" means "GOD" in ancient Kama'atu (Egyptian). The medu N-G-R is the same as the medu N-T-R. In fact, the Kama'atian (Egyptian) word for "Nature," is also the word used for God. That word is "Ntyr," (pronounced Net-jer." Now pronounce the word "Nigger" and the word "Net-jer," and one sees the clear connection. In many Af-Ra-Kam (African) languages particularly the Niger-Congo language family. Words that connects with people, Gods, and groups begin with "N" and that word is always the first word. For instance, the word "Nkosi" in Xhosa is "God." The word "Ndaba," in another South African language is "counsil" (or gathering of elders).

Words of Af-Ra-Kam (African) origins that came from the original word, "N-G-R (PROUNOUNCED EN-JER)

N-g-r (Egyptian;pronounced en-jer) = God

N-t-y-r (Egypt; pronounced net-ger) = God, Devine

Negash (Ethiopia; ne-gash) = King

Negus (Ethiopia; ne-goos) = Emperor

Nkosi (Xhosa; en-kosi) = God

Ndaba (Zulu; en-daba) = Council/Officials,

Naga (East Indian, Nubian [Kushite] = People / Naga or Naacal (India, Mexico = Serpent King and/or Serpent Queen)

Nugarmarta (West African = People (See the writings of Ibn Buttata's journey to West Africa)

The Romans had a name for Blacks, it was "Niger" and it meant Black or people of African origins. Thus, Septimus Niger would have meant, Septimus the Negro. Yet, how did the Romans connect the word "Niger" to Black. In ancient times, Blacks were worshipped as Gods. The Gods of Greece came from Kama'at (Egypt). The worship of the Black Madonna is connected with the worship of Aset (Isis), the Kama'atian (Egyptian) Goddess. Moreover, Blacks in Egypt called their Pharaohs "En-ger" or "N-g-r" he was literally referred to as "THE GOD." It is very possible that when the Romans tried to invade Nubia, they asked for the name of the God and the term "N-g-r" was probably used in place of "leader" or "king". In Angola, the same also happened during the 1600's when the word "N-gola" which means "King" (notice the "N" and the "g" in this word as well), came to be "Angola,' the name of a kingdom in south western Africa. A Roman general invading Nubia from Egypt would probably have used the Egyptian term for Pharaoh, which was "N-g-r" (God). This term then

was used to refer to all Blacks and as time went by, the word N-g-r became Niger. In Fact, the Romans also classified their Emperors as "Gods," to follow the Egyptian style. Moreover, as the History Channel poointed out, "Rome was a collection of villages before the Egyptians built it up."(paraphrased). The word "em-peror" sounds very close to the word "en-jer." That is not a coincidental connection.

THE WORD "N-G-R" (EN-JER) AFTER IT WAS CORRUPTED BY THE EUROPEANS

Niger = (Latin or Black/African pronounced "ni-ger.")

Nero = Italian for Black

Negre = French for Black

Negro = Spanish for Black

The English called Blacks "Moor" or "Black-a-Moor" before they began using the word

"Negro" to refer to Blacks. The European kidnappers stated in the past that Blacks were found on the bank of the "Niger" river, which runs through the countries of Niger and Nigeria.

Map of Africa

In like manner, the racist term for Japanese the mutilation of the word to shorten it into an epithet. Furthermore, the original name for Japan is the Chinese "Ni-Han." Now here is another great mystry that people who study the Niger-Congo linguistic family would quickly notice. EVEN THE WORD "Ni" in the Chinese "Ni-Han," has and ancient African connection. In fact, as Clyde Walters points out, The Chinese language is directly related to the Niger-Congo language which has its roots in the Cameroon region of Africa. In fact, there are thousands of African words from Cameroon to Kenya that have both

prefixes and suffixes that are identical to both Chinese and Japanese languages (see also African Presence in Early Asia, by Ivan Van Sertima; Transaction Publishers)

In the Case of "Ni-Han" which may mean "rising sun," there is also a sacred meaning that is found in the word "n-ger," or "ne-gro." Yet, the racist terms "nip," and "nigger" or "jap," used by racists were and are being used without any understanding of their original meanings. Only hatred and envy comes out of the mouths of those who use racial epithets in their attempt to insult and denegrade others. However, it is up to us to study our history and make these racist words impotent, while at the same time, understanding their original meaning.

Connection with the prefix "ni" with sacred and life:

Ni'le = The Nile River, Life to the Egyptians

Ni-ger = River in West Africa

Niger = Nation in West Africa

Nigeria = Nation in West Africa

Nago = Racist term used by some SE Asians to refer to Black Melanesians of Africoid origins

Nago-Mina = African nationality in Nigeria

Naghual = Aztec word for Shaman or priest. The first Olmec Shamans in Mexico came from Nigeria and elsewhere in West Africa (see "BLACK CIVILIZATIONS OF AMERICA" http://community.webtv.net/paulnubiaempire

The inspired "COSMIC REVELATIONS" by Valentin/Essene and ch. 11 of New Cells, New Bodies, NEW LIFE by V. Essene, offer fresh insights, along with "DREAMSPELL: The Journey of Timeship Earth" by J. Arguelles & THE PRISM OF LYRA" by Royal/Priest basically, states that humanity's first prototype began as long-lived, god-like, ethereal, hermaphroditic beings (Etherian Sirians) who gradually polarized into opposite sexes and solidfied into (Melanin, Black) flesh form."

EL-Mu'uria or Mu is said to be the original parent of earliest world cultures... and this partly explains the amazing similarities between ancient world cultures. The Legendary supercivilization of EL Mu'uria (Lemuria, Mu) flourished over 90,000 years ago before sinking beneath the Pacific Ocean, over 12,500 years ago, during the

melting of the last ice age (world cataclysm).The KaMA'atu (Egyptian) historian, Manetho gave a history of KaMA'at's (Egypt's) dynasties that goes back at least 24,927 (approximately 25,000) years (to time of EL Mu'uria [LeMuria, Mu] and Aztlan [Atlan-tis]). In Plato's "REPUBLIC," an KaMA'atian (Egyptian) priest is referring to the destruction of EL-Mu'uria (LeMuria or Mu) & Aztlan (Atlantis) when he states, "There have been many destructions of humanity... you (Greeks) remember a single deluge only."

There is abundant worldwide archaelogical, mythological & geological evidence which "proves" that an advanced, ancient supercivilization once thrived in the Central Pacific. Ancient underwater cities have already been discovered in the Pacific Ocean! The ancient KaMA'atu (Egyptians) spoke of the "Twa [Pta're -ites,Tengu, Anu, Ainu and misnomer 'Pygmy'] people" -small brown men who were early

inhabitants on Earth. The Ainus, Japan's oldest known inhabitants, have traditions which tell of a race of dark dwarfs which inhabited Japan before they did. Historians Cheikh Anta Diop and Albert Churchward saw the Ainus as originating in KaMA'at (Egypt)! There is archeological support for this. In addition, ancient KaMA'at (Egypt) and Mesopotamia records the "Anu" (Ainu?). The Ainu "... are of the same original race and type as the Australian Aborigines" reports Churchward in "SIGNS AND SYMBOLS OF PRIMODIAL MAN". J.A. Rogers writes in "SEX AND RACE Vol. I,"... there are any number of Japanese who, but for color and hair, bear a striking resemblance to the South African Bushman..."

The Bushmen (also known as Khwe [Khoe], Basarwa, or San peoples of South Africa and neighbouring Botswana and Namibia, who live in the Kalahari, are part of the Khoisan group and are related to the Khoikhoi. While they have no

collective name for themselves in any of their languages, all of which incorporate click consonants, they do identify themselves by group with such names as Ju/'hoansi and !Kung (Kung as in the Chinese word Kung Fu and the Snaskrit word Kun-dalini). They have lived in southern Africa for some 20,000 years. Along with the pygmies of Central Africa, the Bushmen have been considered a possible root or source for the female DNA lineage—the so-called Mitochondrial Eve. An ancient tradition points to the conquest of Japan from the southeast by a race of Black warriors. Presenting a fascinating account of EL Mu'uria (Lemuria) and Aztlan (Atlantis), the inspired "RIGHT USE OF WILL" by Ceanne DeRohan, reports "the Lemurians were small and brown." In "PYGMY" by Kitabu Jean-Pierre Hallet, he documents the amazing Twa (Pygmies) of Zaire, as "the world's most genitcally pure ethnic group... surviving since the dawn of mankind in real harmony with God, nature and each other."

Twa (Pygmy) bones are found all over Earth.

"SIGNS AND SYMBOLS OF THE PRIMORDIAL MAN" by Albert Churchward, talks about the many ancient exoduses of Melanites (Af-RA-Kamau) out of Af-RA-Ka (Africa) to other parts of the world. Some Af-RA-Kamau (Africans) must have returned to Af-RA-Ka (Africa) since many Af-RA-Kam (African) tribes assert that their ancestors came from the East [EL-Mu'uria {LeMuria} Mu?] (Read: "100 AMAZING FACTS ABOUT THE NEGRO" by J.A. Rogers; "LOST CITIES OF ANCIENT LEMURIA AND THE PACIFIC" by David Childress and "THE LOST CONTINENT OF MU" by James Churchward). Their descendants are said to be primarily the people of the South Seas and Oceania. In Hawaii, there's one island where only pure-blooded Hawaiians live. They have full Africoid features, dark skin & wooly hair! In "100 AMAZING FACTS ABOUT THE NEGRO" by J. A. Rogers, he states "...the people of ...Negro descent living in Asia and Oceania probably exceed in the number the present Negro population of Africa. The purest Negro types are in Southern Asia."

For example, the China's pyRAmids (Miru) are located near Siang Fu city in the Shensi province, the Chinese do not know how they got there and they were often mistaken for hills, due to the erosion. According to "THE GROWTH OF CIVILIZATION" by J. Perry states that the Af-RA-Kamau (Africans) from the Nile Valley, (KaMA'at [Egypt]) were the builders. The pyRAmids (Miru) in Japan are made of stones not indigenous to Japan. It is said they were built during the time of EL Mu'uria (LeMuria, Mu) (see page 15) (A. Tebecis: Mahikari- "THANK GOD FOR THE ANSWERS AT LAST" - at Mahikari Centers, LA (310) 316-6867; "THE PYRAMIDS OF JAPAN" - film by Alpha Media Corp).

Therefore, truthfully speaking, Rei-Ki is not a Japanese origin but has an Af-RA-Kam (Note: Not the land but the people) origin. As a matter of fact, J.A. Rogers writes in “SEX AND RACE” Vol. I, "... there are any number of Japanese who, but for color and hair, bear a striking resemblance to the South African Bushman...” In other words, the

Japanese ancestry lies within Af-RA-Kam genes. An ancient tradition points to the conquest of Japan from the southeast by a race of Af-RA-Kam warriors. The Ganges, the sacred river of India (Note: The Latin word "India" is from the Greek word Indus (or Indos) which means 'Black') is named after the Ethiopian (Ether Utopia[n] or Cushite [Cush means 'Black']) Ngu (King) Ganges that conquered Asia. Krishna (Note: Krishna means "The Black One"; it is derived from the ancient KaMA'atian word 'Karast' or "Ka-Ra-Sut" meaning "The Spirit of the Black Sun" which later was translitrated into Greek as 'Khristos' (Kristos) meaning "The Black Anointed One" and into English as the biblical 'Christ' meaning "The Anointed") Buddha (Note: Buddha means, "The Awakener" or "The Enlightener."

The Black Buddah

Black Buddha

with typical African features. Dvaravati Period in

Thailand;

ninth century.

It is derived from the ancient KaMA'atian name 'Pta're ' [Pta're -Re] or 'Putah,' meaning "The Opener."

The English transliteration of the word is Fath-er) and other great Black sages arose from their successive civilizations, including the great King Asoka. The first people of India were Cushites (Ethiopians) from Af-RA-Ka! They even named the area the (Indus)-Cush Valley. These Africans founded the great Indus-Cush Valley Civilization around 3000 B.C.E. They brought with them many spiritual sciences which originated in Af-RA-Ka, such as those of Yoga, Kundalini, Reflexology and other so-called Eastern philosophies. Master Kilindyii's essay in "AFRICAN PRESENCE IN EARLY ASIA" (by Van Sertima/Rashidi) reveals the Af-RA-Kam roots of the martial arts (Mon-tu): "Africans discovered

very early that the movements of animals could be sued effectively to develop their fighting skills. Also, that 'animal principles' could be isolated within the consciousness and manifested into an unconquerable fighting force. The oldest records of kicking, throwing, wrestling, and punching techniques were found in Egypt (KaMA'at).

These warrior scientists laid the foundation for all martial arts systems (Note: Originally, called Mon-tu), including Kung Fu, Judo" and Karate (Note: Karate supposely, means "Empty Hand[s]", however, it is really made up of ancient KaMA'atu (Egyptian) words, such as, 'Ka' which means 'Spirit'; 'Ra' means 'Sun' and 'Te' means 'Life' or 'Living'. Thus, "KaRaTe" means "The Spiritual Sun of the Living." A reference to Chi, Ki or p-RAna energy, called the "Universal Life Force"). Asia's African roots are well summarized in "AFRICAN PRESENCE IN EARLY ASIA" by Ivan Van Sertima / Runoko Rashidi, and "AFRICAN PRESENCE IN EARLY CHINA" by James Brunson. The original oriental people were Af-RA-Kamau (Melanites or Blacks), and many of them still are Black - southern China and Asia.

The earliest occupants of Asia were "small Blacks" (Melanites; misnomer 'Pygmies') who came to the region as early as 50,000 years ago. In "THE CHILDREN OF THE SUN" by George Parker, he writes "... it appears that the entire continent of Asia was originally the home of many black races and that these races were the pioneers in establishing the wonderful civilizations that have flourished throughout this vast continent." Reports of major kingdoms ruled by Af-RA-Kamau (Blacks) are frequent in Chinese documents. The first kingdom of Southeast Asia is called Fou Nan, famous for building masterful canal systems. Chinese historians described the Fou Nanese men as "small and black." In "100 AMAZING FACTS ABOUT THE NEGRO," by J.A. Rogers reports that in

1923, Europeans first discovered "a hitherto unknown Negro race, the Nakhis, 200,000 in number, in Southern China" King Tang or Ta, the earliest documented rulership of China was the Shang Dynasty [or Chiang] c. 1500-1000 B.C.E., which is credited with bringing together the elements of China's earliest known

civilization.The Shang were given the name Na-khi meaning 'Na'-Black and 'Khi'-men or "Serpent Kings" and the 'Snake' or Serpent' later becomes the 'Dragon' or "Sons of the Dragon" The first Chinese emperor, the legendary Fu-Hsi (2953-2838 B.C.) was a woolly haired Black Man (Melanite). He is credited with establishing government, originating social institutions and cultural inventions. He is said to have originated the "I CHING" or "THE BOOK OF CHANGE" ("THE BOOK OF TRANSFORMATION"), which is a remnant of the Af-R-Kam 'Ifa' system, called the oldest, and the most revered system of prophecy). Herodotus, the so-called Greek historian stated that there were two Ethiopian (Cushite) people, one in the west (Af-RA-Ka) and one in the east (so-called India, originally called 'Harrappa' from the ancient KaMa'atian Neteru [Gods or Forces of Nature] "Haru Ra Pta're ," meaning "The Light Rays of the Awakener [Opener]; the KaMA'at word Pta're /Putah is the oldest origin of the orient name 'Buddha').The one in the east were called the Tamil people, the pre-Dravidians, later Dravidians [so-called Sudras].

'Tam' is the ancient KaMa'atian word 'Tem' for the "Setting Sun" and 'IL' is 'EL' the KaMa'at-Phoenian word 'God'. In otherwords, they were the followers of "Amen Ra," the "Hidden Sun."

The Supreme Neter (God) was called RA, the Father of the Neteru-Gods, and the Ruler of the Universe, who constructed himself out of Chaos (Nun). Chaos was, therefore, prior to RA, as infinite potentiality, and RA was a self-restricted aspect of it, the intelligence that produced Order (MA'at). Contrary to popular opinion, RA is not the Sun Neter (God), Atum. RA is the living force that dwells around all things and lives within all beings. He is what the Chinese call in their esoteric system Chi or Qi (Ki) energy, the life force, and in the Vedic teachings, he (Shiva

[Shakta], Shu, YaH-Shu-WaH or Sekhem)

The Black Shiva

THE STANDING BLACK SHIVA

10th Century C.E. Vietnam

in his feminine aspect, is known as Kundalini Shakti (Sekh-MA'at).

Nagini Goddess

In essence, RA is androgynous energy (according to the Holy Bible [Note: Holy is the English transliteration of the Latin word 'Halo', which

means 'Sun' and 'Halo' is derived from the Greek word 'Helios' which, means 'Sun'. The ancient KaMa'atian word for 'Sun' was 'On' or 'Ra'. The word 'Bible' is derived from the Greek word 'Biblios' meaning "Little Book" or 'Pages' which is derived from the ancient Sumerian word "Bab EL," meaning "Door to GOD (Sun) " or "Gate To GOD (Sun)" and even further back to the KaMa'atian word 'Papyrus'. Thus, the "HOLY BIBLE" is the "On Papyrus" or the "Ra Papyrus," which is the "COMING FORTH BY DAY [LIGHT] AND NIGHT [SHADOW]" misnomer the "BOOK OF THE DEAD" King James Version, Genesis (Genes of Aset [Isis]) 1:27, "So God [the Black Dot, the Infinite Point] created man [Mind] in his own image [Universe], in the image of God created he him; male and female [androgynous] created he them"). The legends of RA are numerous as to his journey across the regions (constellations). His royal barque (boat) is likened to that of the journey of the Sun; he is RAw solar energy. According to the Latin etymologists, we can overstand what RA really is; he is the RA in au-RA. The force in RA-diation, RA-diance, RAy(s), chak-RA and that bright solar force that emits from all living beings. RA gives us spiritual strength. The KA is usually translated as "spirit."

The KA or "double" or somatic ego serves to bridge the gap between the physical and the psychic. It can be considered both as the etheric principle - a sort of subtle or higher or more Psychic grade of the Physical. As a matter of fact, the etheric body is situated approximately two inches above the physical body, and is often times a bluish-white color.

Knum, the RAm-headed Neter (God) crafted the KA (Spirit, or Eve) & BA (Soul, or Adam) on his potter's wheel before a persons birth. Also, interesting to note, is the fact that the other renown scholars, such as, Dr. Richard King, Imam Mustafa Ala Min and Manly P. Hall all have agreed on. that the Ka Ba created on the Potter's Wheel of Knum symbolically a later rendition in Al Islam as the Kaa'ba.

[Quran; 2:125] We have rendered the shrine (the Ka`aba) a focal point for the people, and a safe sanctuary. You may use Abraham's shrine as a prayer house. We commissioned Abraham and Ismail: "You shall purify My house for those who visit, those who live there, and those who bow and prostrate."

The Kaaba is a large masonry structure roughly the shape of a cube. The name "Kaaba" comes from the Arabic word meaning cube. Interestingly, human consciousness is cube shaped. Kaaba, also known as, Ka'bah, Kabah and Caaba is the center of the holiest place of worship in Al Islam (The Peaceful State" in English), i.e. the Sacred Mosque of Mecca, Al Masjid Al-Haram. Its name means the cube in Arabic as it is a cube shaped stone structure built in the middle of the Sacred Mosque. The Kaaba was built by prophet Abraham as a landmark for the House of God ,for the sole purpose of worshipping of God alone.

Kaaba is the center of the circumambulations performed during the pilgrimage (hajj), and it is toward the Kaaba that Muslims face in their prayers (salat). Before prophet Muhammed's advent, Meccans who lost the religion of Abraham's monotheism, worshipped many idols, most notable of which were al-Lat, al-Uzza and Manat. The Black Stone, possibly of meteoric origin, is located at one of its outside corners. It has been used by the pilgrims as a landmark to count the number of cicumambulations. Some traditional Muslims in defiance of their religion, consider the stone holy and put emphasis on touching it and kissing it. The actual structure of the Kaaba has been demolished and rebuilt several times in the course of its history. Around the Kaaba is a restricted area, haram, extending in some directions as far as 12 miles, into which only Muslims may enter.

Mecca is mentioned by Ptolemy, and the name he

gives it allows us to identify it as a South Arabian foundation created around a sanctuary.[5]

Makkah In The Scriptures

The Qur'ân talks about Bakkah (the older name of Makkah) being the first house of worship appointed for mankind. It also addresses this place as Umm ul-Qurâ i.e., Mother of the Settlements.

"The most important shrine established for the people is the one in Becca; a blessed beacon for all the people. In it are clear signs: the station of Abraham. Anyone who enters it shall be granted safe passage. The people owe it to GOD that they shall observe Hajj to this shrine, when they can afford it. As for those who disbelieve, GOD does not need anyone." [3:96-97]

—

1 Corinthians 3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

It was thought that when someone died they "met their KA" or “double.” The KA is the Intellectual and spiritual power. Each person was born with his or her KA, which was a constant companion through life and lived on after death, returning to its etheric origin. Therefore, the original word for REI-KI, from the ancient KA- MA'at (Egyptian) terminology, is RA-KA. RA-KA phonetically, sounds like the Arabic word RA-KA (T, interchangeable with a H). A RA-KA (T or H) is a

complete set of postures (seven total) from standing to bending and then prostration. It is basically, a form of yoga to activate the seven major energy centers (chak-RA-m, or AR-itu). This shows that the Sufi masters of Al Islam (The [inner] PEACE) retained various Rei-Ki hand positions in the worship of Al Islam. And that the Qur'an's poetic and songtry flow, in worship, is but a form of the sounds of healing. Reiki may be used, if desired with all other treatment modalities, and will enhance the healing experience. Rei-Ki is non-denominational. Reiki does not challenge nor conflict with any religious belief systems. It does not matter your religious belief as long as one has the sincerity to heal. Becoming attuned is a way of "opening yourself up" or "tuning yourself in" to receive this wonderful gift. Once attuned, all the Reiki practitioner has to do is have the intention to heal and the energy begins to flow. This power will never leave you. The more open you are to the limitless power, the better and more lasting your results will be. Rei-Ki Energy is channeled through the top of the head, down to the heart then out to the hands, therefore, the healing can take place by laying on hands, through distance healings, attunements and it is then received

through the auric field via, the body of the recipient as a gentle support.

Tassili Maat and her antennae

Each hair strand acts as an individual antennas, particularly Black (so-called Burnette) hair that coil into the shape of the number (9) nine. Nine symbolizes 'BEing,' 'Born,' or 'manifestation'. Dr. Richard King writes Melanin is the chemical key to life itself! It is essentially linked to the DNA of the genes! Therefore, Melanin is essential for reproduction."BLACKNESS" is a divine, cosmic principle of the Universe. BLACK is the meaning of 'Kam' (Ham, Khem) - the name which the ancient KaMA'atu (Egyptians) called themselves. From this word we get "Chem-istry," which means, the "Study of BLACKNESS". Life is founded upon CARBON (Note: Carbon is the sixth ELement on the Periodical Chart; it has [6] six ELectrons, [6] six Neutrons and [6] six Protons), the Black element present in all living matter.

Black carbon atoms link to form Black Melanin, which has "Black Hole" properties! Black Holes are found at the center of our own galaxy and countelss others. In physics, a "Black Body" is known to be a perfect absorber and perfect radiator of ALL forms of Light waves (Energy particles or frequencies), such as, EL-ectrical, Infra-Red, Visible [Sun-Light - Red, Orange, Yellow, Green, Blue, Indigo, Violet], Ultra Violet, X-Rays, music, radar) and can transmute (from negative to positive particles) store this energy for later use!

This "Black Body Radiation" is at work in the ELectron, as shown by Nobel prize winner, Richard Feynman. The ELectron is responsible for ALL "Khem-ical" changes in matter. It has been present since the creation of the universe. The scientist, Jean Charaon proved that the ELectron has all the properties of the Black Hole, plus it exchanges "Black Photons" with other electrons,

enabling it to continuously accumalate data. This means that if we view the ELectron as a carrier of memory, it has experienced everything in creation, since the very beginning. Blackness is fundamental to the operation of the Universe of Enegry. God is the Giver of All Energy: "Blackness" (not darkness) allows the perfect reception of all wavelengths "BLACKNESS" ("Triple State of Blackness" or "Triple Stage Darkness") is a divine, cosmic principle of the Universe. Dr. Welsing writes in "THE ISIS PAPERS", "Since melanin is a superior absorber of all energy, it is essential to establish this understanding of God and 'ALL energy...Melanin gives us the ability to use our bodies as direct connections with the God Force, the source of all Energy-like plugging a cord into a wall socket." Carol Barnes writes "Melanin is responsible for the existence of civilization, philosophy, religion, truth, justice, and righteousness.

Melanin is excreted for the Pineal Gland (approximately the size of a pea, hence the term "Pea Brain"), in two forms during the hours of 11pm - 7am, Melatonin (mellow) is produced and between the hours of 7am - 11pm, Seratonin (serious) is produced in the hue-man body. Originally, the Pineal Gland was the size of a quarter and we (hue-mans) were able to breath (meaning we used to bring pRAna) directly, into the top of the our heads; illuminating the "Master Gland". However, scientific research reveals that most white people are unable to produce much Melatonin and Seratonin because their Pineal Glands are often calcified and nonfunctioning by the age of (7) seven. Pineal Gland calcification rates among Africans is 5-15%; Asians - 15-25%; Europeans -60-80%! There are several healing sounds that can de-calcify the Pineal Gland. They are the sounds of healing, 'MAY', 'THOH', 'AYIN', 'I', 'E'.

Information is carried to and from the brain and spinal cord by axons, long thin extensions of nerve cells. Axons group together in bundles which outside the brain and spinal cord are called nerves. Nerves leaving the spinal cord are called spinal nerves, and those leaving the brain are called cranial nerves. These nerves when enlightened gives one E.S.P. (Extra Sensory Perception) or H.S.P. (Higher Sensory Powers). The cranial nerves. 12 pairs of nerves come directly out of the brain, and are called the cranial nerves they sit in a circle around the Pineal Gland, called the "Master Gland of the Body, like the external Sun as it travels through the 12 (13) Zodiac Signs; Jesus and his 12 Disciples at the Last Supper and King Arthur and his 12 Knights at the Round Table." The Pineal Gland in the occult teachings is called the "Third Eye." It is actually, the "First Eye." In Hebrew and Arabic, the letter Ayin's symbol is a single Eye.

Ayin is the symbol of Perception and Insight, of the Physical Eye and of the Spiritual Eye. It illustrates symbolically that the Pineal Gland eye can be taken as a microcosm of the Universe. Ayin or "Eye," "wellspring," "source," or "center" and is linked with the Kama'atu (Egyptian) Eye of Horus (Heru [Kama'atu or Egyptian], UriEL [Hebrew], whose Latin name is Lucifer, the Light Bearer).

In the Tarot Deck the Devil's Card letter is the Hebrew letter Ayin and its numeral is 15, which also symbolizes the Zodiac Sign Capricorn, which is Baphomet, a misnomer of the name Mohamet or Mu-Ham-Mad, the Kama'atu meaning "Water of the Black Truth," in other words "Melanin." Mu-Ham-Mad also symbolizes the "Crown ChakRA." Sufi Master Shaykh Abu Bakr Muhiddin Muhammad Ibn Al Arabi was born in Murcia, Spain in 560 AH/1165 AD. Muhammad Ibn Al Arabi was the one and only historical prophet Muhammad. The one spoken of in the "HOLY QUR'AN" and in the "HADITH" etc... is a mystical character. The "Black-a-Moors from the establishment of the first mosque in Cordova in 785, until the time of their expulsion by the Catholic kings in 1492, the Moors dominated the intellectual life of the area and had a profound

impact on European civilization, which assimilated many of their ideas. Muhamad Ibn Al Arabi stated, "As for the second or mystical aspect, the Reality of Mohammed (al Haqiqatu'l Mohammadiyyah), the Logos is not the actual physical or human Mohammed, but the Reality (haqiqa) behind Mohammed, the active principle of all divine and esoteric Revelation. The Logos as the Reality of Mohammed has the characteristics of being the indwelling revealer of God, the transmitter of all divine knowledge, and the cosmological cause of all creation [pp.74-5]. He is the active principle of divine knowledge." [Parrinder, "AVATAR AND INCARNATION," p.204]

Read the "101 KORAN QUESTIONAIRE" or "KORAN QUESTIONS FOR MOORISH AMERICANS"...

"52. At what place on earth was the physical part of MAN formed? In the Garden of Eden.
53. Where is the Garden of Eden? In the land of

Canaan, in the City of Mecca (The Higher Mind).
54. What is the modern name for the Garden of Eden? MECCA.
55. What is the name of the first physical man? His name cannot be used, only by Executive Rulers of the A.C. of the M.S.T. of A.
56. What are the words of A.C. of the M.S.T. of A.? Adept Chamber of the Moorish Science Temple of America (3rd Heaven).
57. Who were Adam and Eve? They are the mothers and fathers of the human family. Asiatics and Europeans.
58. Where did they go? They went into Asia.
59. What is the modern name given to the children? Asiatics.
60. Who is guarding the Holy City of MECCA today to keep unbelievers away? Angels.
61. What is the modern name for these Angels? Asiatics.
62. What is the shade of their skin? Olive.
63. Are the Moorish Americans any relation to those Angels? Yes, we all have the same father and mother.
64. Give five names that are given to the descendants of Adam and Eve: Lucifer, Satan, Devil, Dragon and Beast.
65. What is the Devil sometimes called? The

Lower-self.
66. How many selves are there? Two.
67. Name them: Higher-self and Lower-self.
68. What people represent the Higher-self? The Angels who protect the Holy City of MECCA.
69. What people represent the Lower-self (Set)? Those who were cast out of the Holy City, and those who accept their teachings.
70. What is the Higher-self (Heru)? The Higher-self is the Mother of virtues and the harmonies of life, and breeds Justice, Mercy, Love and Right.
71. Can the Higher-self pass away? No.
72. Why? Because it is ALLAH in MAN.
73. What does the Lower-self breed? Hatred, Slander, Lewdness, Murders, Theft, and everything that harms.
74. What did the Higher-self say to the Lower-self at one time when He met Satan? "Where are you going Satan?"
75. What was the answer that the Lower-self gave to the Higher-self? "I am going to and fro the earth seeking whom I may devour."
76. Has he finished his task of devouring? Yes.
77. When was His time declared out? When He nailed Jesus to the cross.
78. What were the last words Jesus uttered? It is finished.

79. What did He have reference to? He had reference to the end of Satan.
80. Did Jesus say that He would return to conquer Him? Yes.
81. What is the first name of the person into whom Jesus was first reincarnated? Prophet MOHAMMED, the Conqueror."

The Interfaith Alternative

By

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Introduction

The new cold war in the world today is Islamic vs. Christian fundamentalism. Both fundamentalist movements are intolerant of African religion. Our icon, Nelson Mandela advised the leaders of the three spiritual traditions on how they should relate to one another.

Nelson Mandela, affectionately known as Madiba, observed that Christianity, Islam and African religion could play an important part in the renewal and development of Africa, if Christianity and Islam could be tolerant of each other and if these two religions on one side

could be tolerant of African religion on the other side. Madiba also taught us that African religion is not a superstition that must be replaced by other forms of religions.

Madiba pointed out that Ubuntu is the central tenet of African religion which will play a critical role in the search for a new world order. Today the spiritual philosophy of Ubuntu is embraced by South Africans and the world community because it transcends race, class, gender, creed and religion. It is surprising that some African Christians who parade as champions of Ubuntu, which is a central tenet of African religions are preaching that African religion is not a religion and must be relegated to the realm of culture. This misconception of African religion arises because African religion and its sacred literature were suppressed and demonised in order to create space for adulterated Christianity. This adulteration went as far as concealing the African roots of Judaism and Christianity.

The objectives of this paper is (a) to expound on the perennial philosophy of Oneness or unity from which many streams of spiritual traditions derived (b) to outline the evolution and structure of the universe which provided a common anchor for all major religions (c) to show the relationship between God, nature and humanity (d) to reveal the roots of Judaism and

Christianity in Karaism, the African religion of light (e) to expound on the sacred calendar governing the three religions and (f) to explain the common morality and ethics governing these religions.
All in all the paper seeks to lay a firm foundation for the interfaith alternative.

Who is God?

The first basis for the interfaith alternative is found in the origins and nature of God. The African Spiritual philosophy of Light (Karaism) provides this basis. In Karaism (i.e. the African Religion of Light) God was called the One or Good that emanated from Nothingness (Nahas/Nehes). This self-begotten God known as Tapa (or Pata) was popularly known as Ptah. The ancient African empires of Ethiopia (Atape) and Egypt (Hakaptah) were named after God Ptah. This God reputedly created the Gods nature and humanity through his word (Ham/Cham), also known as Hamptah or Champtah, that is, the Word (Ham/Cham) of God Ptah. This word was popularly known as Lord Khem or ThauThau-Harama (Greek) ThoTh-Hermes). The books that describe the origins and nature of God Ptah are known as Khemetic or Hermetic books or The Books of ThoTh-Hermes Trismegistus (i.e the thrice-greatest).
The simplified nature of God Ptah is that he is

the One that emanated from Nothingness (Nahas/Nehes) and in turn, emanated nine principles called the ennead (pauti). The ennead (or Trinity of Trinities) came to be known as angels (i.e. messengers) in Karaism, Judaism, Christianity and Islam. The One (Ptah) came to be defined as:

- The First Cuase
- The Principle of Principles
- The God of Gods
- The self-begotten God
- The Master Architect of the Universe
- The Great Architect of the Universe

The One (Ptah) and the Ennead (Pauti i.e. nine principles) constituted the Decade (1+9=10) that came out of Nothingness.

The Decade (10) was the creative energy (Amen) of God Ptah. This creative energy also came to be defined as the Mind (Atum) of Ptah. The creative energy (Amen or Atum) of Ptah manifested itself as the universal Virgin Mother (Kore Kosmu) or Hathara, that is, the House (Hat) of the Divine Light (Hara). This female principle became the motive force of creation through its offspring which was the manifestation of the Godhead itself.

The Essential (or Substantive elements of Being Universal

The Divine Light (Hara of Kara) that emanated from the universe Virgin Mother (Kore Kosmu), also known as the House of the Divine Light (Hathara) manifested itself as the arcane (urhana) principle of Oneness or Unity that underlie all reality.

The arcana was a triune principle made up of three elements:

ThauThau + maat + kara = ThauThaumaatkara

Mena + maat + ra = Menmaatra

Nuba + maat + ra = Nubmaatra

Usara + maat + ra = Usarmaatra

Usara + Musasi + Hara = Higher Self

Osiris + Isis + Horus = Higher Self

M + u + ntu = Muntu

M + u + ndu = Mundu

M + u + thu = Muthu

M + u + tu = Mtu

M + o + tho = Motho

M + o + to = Moto

M + u + nhu = Munhu

Mind + thought + word = Higher Self/Supreme Being

Spirit + soul + body = Supreme

These three elements are also known as mind, body and soul. These three constitutive principles of being created the macrocosmic (i.e. spiritual) and microcosmic (i.e. physical)

universes through the law of squares ($a^2+b^2=c^2$). More specifically the law of squares says the spiritual father ($Osiris^2$) plus the spiritual mother ($Isis^2$) reproduces the spiritual child ($Horus^2$). The spiritual father (Osiris) is made up of the three elements of mind (m), body (ntu) and soul (u). In other words the Godhead (Osiris) is the Great Muntu/Motho). The Spiritual Mother is made up of the four elements of water, fire, earth and air while the spiritual child is made up of the five elements of ether, water, fire, earth and air. In other words the spiritual child is the union of the spiritual father (1 or 3) and spiritual mother (4). Thus the spiritual son is the union of the spiritual father (1 or 3) and mother (4). The union of the two is 1+4=5 or 3+4=7. The numbers 5 and seven represent the spiritual child (Horus as the Supreme God)

The Supreme God (Horus/Hara) of God (Hamptah/Champtah) that is surrounded by four light or spiritual beings (kheru). These light beings are:

- Mundu/FaHam (man)
- Mwanamutapa/Momphtah (Lion)
- Mutapa/Omphtah (eagle)
- Amani/Amen (Bull or Lamb of God)

These Light or Spiritual beings are called the Cherubim in the Judeo-Christian and the al

Karibuyan in Islam. These four Holy Beasts provides a firm foundation for the interfaith alternative. The God of Light (Iao or Jah Abaraka), also known as Ra Harakhte and Hamptah or Champtah, the Word (Ham/Cham) of God Ptah, is surrounded by the four Holy Beasts that are, in turn, surrounded by Seven Pleiades or circumpolar (Menrah/Khelemela) stars. The God of Light and the Seven Pleiades or circumpolar (Menrah) stars are symbolised by the Bull and Seven Cows of Heaven. The Bull of Heaven is symbolised by an equilateral triangle ( ) while the Seven Cows of heaven are symbolised by a Seven branched candle ( ). The Bull and Seven Stars of heaven are also symbolised by
the eight-pointed star of Horus (i.e. the God of Light). This star ( ) represent the
Wheel of life that is the motive force of the universe. The seven Pleiades or circumpolar stars link the God of Light to the twelve houses of the zodiac (Bemben stone). Each of these twelve houses is inhabited and governed by a God who emanated from the God of Light (Horus). These children of Horus are:

- Aries (Amani/Amen)
- Taurus (Tara)
- Gemini (Mara)
- Cancer (Khepera/Haramanuba/Hermenubis)

- Leo (Osiris/TauTona/Mwanamutapa
- Virgo (Isis/Musasi)
- Libra (Horus/Kara)
- Typhon (Sethe/Set Satanuka)
- Sagittarius (Naphta/Nephtys)
- Anubis (Anuba)
- Aquarius (Kanuba/Canopus)
- Pisces (Akhte/Eichton/Aton)

These twelve khemetic Gods were appropriated by Judaism and made the twelve tribes of Israel. The same Gods were appropriated by Christianity and made the twelve apostles or disciples of Jesus who took the place of Horus or Hamptah/Champtah, that is, The word of God.

The twelve zodiacal Gods are linked to the earth (Kumara/Tamera) by the seven outer planets (Kabiri/Mathole). The Kabiri manifested themselves as the star of khem or ThoTh-Hermes which Judaism appropriated and called the Star of David.

The Star of Khem

A

B
E
F
C

H

12
111111
10
94
856
6
5
4
76
1
2
3
D

The Numbers (1-12) represents the twelve zodiacal Gods which separated the spiritual from the material world.
The letters (A-H) represents the eight God who constitutes the wheel of life. These eight gods provided the basis for the solar (kara) philosophy which found expression in the Law of Analogy or correspondence.

The Relationship Between God, Nature and Reality

The relationship between God, Nature and humanity is embedded in the structure of the universe. The Stars and planets which constitute this structure are the dwelling places of the spiritual or light beings which propel them. Ancient Africans personified these light or spiritual forces and venerated or worshipped

them. Thus ancient Africans came to be known as Nature, star (Saba) or Sun (Kara) worshippers. Thus African religion came to be known as nature, Sabian or Karian religion.

The Sabian or stellar gods included the three stars of the Orion (Urhana) belt which represented the triune principle of Oneness or unity that underlie all existence or reality. These three stars also represent the Mind (i.e. spiritual father) Body (spiritual child) and soul (spiritual mother). In other words, the three stars of the Orion (Urhana) belt represent the spiritual father, mother and child who are symbolised by an equilateral triangle.( )

This triune principle is surrounded by four spiritual or light forces. These forces are represented by the Southern (or Giraffe) stars which mark the four quarters of the universe. The triune principle of Oneness or Unity is the Son of the Universal Mother (Hathara or Kore). Thus the Black Madonna (i.e. Divine Mother) and child are the foundation of the Universe.

The Triune Principle or child is symbolised by the Spiritual Sun or Divine Light (Kara), also known as Hamptah or Champtah. These names mean: The Word (Ham/Cham) of God Ptah. God Hamptah/Champtah is depicted at the centre of the zodiac of Dendera. This is the God that is known as the Son or Word of God.

The Son (or Word) of God is surrounded by four Holy Beasts (Kheru) known as the Cherubim in the Judeo-Christian religion and the al Karibuyan in Islam. In Islam the four Holy Beasts are described as the intercessors between God (Allah) and humanity.

The Son (or Word) of God and the four Holy Beasts are surrounded by the seven Pleiades or circumpolar (Menrah/Khemela) stars. The Solar (Kara) or Word of God (Hamptah/Champtah) is also symbolised by the Bull of Heaven whilst the seven Pleiades of circumpolar stars are symbolised by the seven cows of heaven. The ultimate reality is, therefore, symbolised by the eight Beasts of Heaven which are symbolised by the Wheel of Light or eight-pointed star of Horus.

The Seven Pleiades of circumpolar stars constitute seven rungs of the stellar ladder that links the Bull of Heaven to the zodiac that forms the boundary between the spiritual and the material world Human Souls emanate from the Bull of Heaven (i.e. Divine Light) and descend into the zodiac through the seven rungs of the Stellar Ladder. From these Stellar forces human souls inherit seven virtues.

The Son or Word of God is sacrificed and divided into twelve parts or houses of the zodiac. Each of the twelve gods governing the twelve houses

of the zodiac is a fragment of the Divine Light (Jah or Iao Abakara or Abaraka). Thus the solar (Kara) God is twelve Gods in One. These gods clothes human souls with the ethereal bodies and causes them to descend into the material bodies.
From the zodiac (i.e. eighth sphere of being) human souls descend into their physical bodies through the seven rungs of the outer planets (the 'Kabiri or "Mathole"). From these seven planetary bodies the human soul inherits seven vices.

The seven vices and seven virtues are respectively represented by the Lunar (ma/maia) and solar (Ra) forces that appear in the form of the Caduceus (i.e. two intersecting serpents on a rod). The unification or merger of the Lunar and Solar forces is the harmonisation of the opposites which reproduces a new life. The primary goal of life is to neutralise evil by uniting the positive and negative forces.
The structure of the universe outlined here provided a basis for modern religions.

The Solar Philosophy

The solar (Kara) philosophy is the most unifying spiritual doctrine as it transcends race, class, gender, creed and religion. It therefore provides an interfaith alternative that is required today.

The primary feature of Karaism is the Light and the Word. The Light is the manifestation of the Mind or Intellect of the Unknown God called the One or Good.

Karaism found expression in the law of Analogy which says: As Above, So Below. More specifically, Karaism holds that all life come from the One or Divine Light (Kara) and its mother is the moan (ma/maia) and its father is the Sun (Ra). In other words, all life comes from the union (Mara or Maria) of the moon (ma/maia) and the Sun (Ra). The air carries life in its belly and the earth nurses it.

Life emanates from the Divine Light in the form of a soul and descends into the physical body through the ladder of creation which is symbolised by the two interpenetrating equilateral triangles sharing a centre. This symbol was called the solar star.

The Solar Star

Ra (the sun)
Tara (Mars)
Patara (Saturn)
Amani (Jupiter)
Mara (Venus)
Ma/Maia (the Moon)

Mbekara/Mbire (i.e. the Word of Light)

1
2
3
4
56
7
8
9
66
12
11
10
Kara (Mercury)

The two triangles represents fire ( ) and water ( ) which unite to reproduce the word (me/obi) of the sun or Light (kara/re). In Karaism the Sun (Ra) is also conceived as the One that emanated the planet Venus (Mara or Maria), and androgyne being made up by the female (ma/maia) and male (ra) elements. This Virgin Mother (Mara/Maria) reproduced the Solar child (Kara) represented by the planet mercury (Kara). Thus the solar Trinity consists of:

The Sun (father)
The planet Venus (mother)
The planet mercury (child)

As the planet Venus (Mara/Maria) is an androgyne being the Sun (Ra) is relegated to the background and the planets Venus (Mara/Maria) and Mercury (Kara) are fore grounded as the Black Madonna (i.e. Divine Mother) and child. Thus planet Venus was and still is revered in Africa as the Queen of Heaven and Earth. The planet Venus (Mara/Maria) is also known as the morning star (Masase) and Evening Star (Morogo). The Solar Trinity or the Solar (Kara) principle emanates life (akhte/Jah) which is symbolised by a sun-disc ( ) or five-pointed star ( ) mounted on a Lunar Crescent.

or

Thus the Akhte (Greek Elchton or Aton) and Jah or Jahweh came to be worship in Christianity (Elchton or IHIS) and Jahweh or Jehovah respectively.
More specifically the name Christ derived from Harakhte or Xpakhte (Greek Xpictoc) pronounced Christos while name Jehovah derived from Jah, pronounces Jahweh or Jehovah. It appears clearly from this that both Christianity and Judaism derived from Karaism,

the African Religion of Light.
There is highly a religion that does not worship the Sun or light in one form of another. It is generally believed that God is a Mind, spirit or the Word. But the most visible form of God is the Light. Thus Karaism is the most unifying Interfaith Alternative.

Remember, the "HOLY QUR'AN" states, "And say not those who are killed in the path of ALLAH as dead, but they are alive yes, you are unaware." (Sura Al Baqara, Verse 154)

The Zodiac sign Capricorn, which on December 22 -25, during the Winter Solstice [the day the Sun stood still] for three days, the Sun reachest its lowest point in the skies and on December 25 began its apex clime to be born nine month later in the month of September under the Zodiacal sign of Virgo, the Virgin and planetary influence of

Venus, symbolizing 'Love'. This is the same exact story of Mary, the Virgin Mother given birth to the Son [Sun]. During December 22-25th the Sun [Son] is in the Tomb or the Grave, like Jesus is the Son [Sun] of God and laid in the tomb for three days and three nights and on the three day he resurrected from the tomb, having the keys over death and hell. Therefore, the Zodiac sign Capricorn represents "Descending Energy" or "Light (Spirit) condensation into Matter [E=Mc2]." This also symbolizes the so-called "Fall of Man and why Jesus was also called the "Son [Sun] of Man [Mind]." Lucifer (Iblis) Is the encasement of "Star Fire," called the "Kundalini" or "Serpentine Fire" in the hu(e)man body.

"Lucifer makes his appearance in the fourteenth chapter of the Old Testament book of Isaiah, at the twelfth verse, and nowhere else: "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations!" The first problem is that Lucifer is a Latin name. So how did it find its way into a Hebrew manuscript, written before there was a Roman language?

(Note: Yes, Lucifer is a Latin word, however, it is derived from the Hebrew [Heb Heru] word Uriel, which means "Light of My GOD" and Ur-iEL were one of the [7] seven Arch-Angel [Arch-Angle] or ELoh-im (many gods or angels). Uri-EL's ancient Kama'atic name was Heru, the God of Light. Heru's other name was Ma Khu Ra or its Hebrew (Heb Heru) transliteration Mi-Cha-El or Michael. Therefore, Uri-El and Mi-Cha-EL are two different extremes of the same polarity, which actually, symbolizes the (7) seven degrees of consciousness or the seven states of consciousness...Spirit (Light Energy) to Matter (Crystallized Light)...

The "BOOK OF ENOCH" (or Henoch) names seven archangels:

Uriel, who rules the world and Tartarus (Hell); Inter-Personal Consciousness

Raguel, who takes vengeance on the world of the luminaries; Intra-Personal Consciousness

Saraquael, who is set over the spirits; Life Consciousness

Raphael, who rules the spirits of men; Sub-Consciousness

Ramiel, whom God set over those who rise; Super Consciousness

6. Gabriel, ruler of paradise, the serpents and the cherubim; Magnetic Consciousness

7. Michael, who is set over humanity and mankind and chaos; Infinite Consciousness

The Seven Principles of Tehuti (Hermes or Heru Mes) --

Wisdom of the ancient philosopher, Imhotep (Hermes Trismegistus).

1) Polarity -- "Everything is dual; everything has poles;

everything has its pair of opposites; opposites are

identical in nature, but different in degree; extremes

meet; all truths are but half truths."

2) Mentalism -- "Everything is mental; the Universe is

a mental creation of the All."

3) Correspondence -- "As above so below;
as below so above; as within so without;
as without so within."

4) Vibration -- "Nothing rests; everything moves;
everything vibrates."

5) Rhythm -- "Everything flows out and in;
everything has its tides; all things rise and fall;
the pendulum-swing manifests in everything;
the measure of the swing to the right is the measure
of the swing to the left; rhythm compensates."

6) Cause and Effect -- "Every Cause has its Effect;

every Effect has its Cause; everything happens

according to the law; chance is but the name for

a law not recognized; there are many planes of

causation, but nothing escapes the law."

7) Gender -- "Gender is in everything; everything has its

Masculine and Feminine Principles; Gender manifests

on all planes."

So why is this a problem to Christians? Christians now generally believe that Satan (or the Devil or Lucifer who they equate with Satan) is a being who has always existed (or who was created at or near the "beginning"). Therefore, they also think that the 'prophets' of the Old Testament believed in this creature. The Isaiah scripture is used as proof (and has been used as such for hundreds of years now). As Elaine Pagels explains though, the concept of Satan has evolved over the years and the early Bible writers didn't believe in or teach such a doctrine.

The irony for those who believe that "Lucifer" refers to Satan is that the same title ('morning star' or 'light-bearer') is used to refer to Jesus, in 2 Peter 1:19, where the Greek text has exactly the same term: 'phos-phoros' 'light-bearer.' This is also the term used for Jesus in Revelation 22:16.

So why is Lucifer a far bigger problem to Mormons? Mormons claim that an ancient record (the "BOOK OF MOR-MON" [Note: Our stole

name "MOOR MAN" or "BLACK-A-MOOR") was written beginning in about 600 BC, and the author in 600 BC supposedly copied Isaiah in Isaiah's original words. When Joseph Smith pretended to translate the supposed 'ancient record', he included the Lucifer verse in the Book of Mormon. Obviously he wasn't copying what Isaiah actually wrote. He was copying, the King James Version of the "HOLY BIBLE."

The author of "THE POLYTHEISM OF THE BIBLE AND THE MYSTERY OF LUCIFER," F.T. DeAngelis, comments on this page as follows

"It seems minor, but - the actual term used in the Greek Septuagint version of Isaiah 14:12 (given that there is no ONE way of accurately transliterating) is Eo(u)s phoros, morning star/DAWN god of light. Eos or Eous phoros [not Heos (as your website claims) or phos phorus (as a Christian website I visited shows)] - although there is a Greek term and English... phosphoro(u)s. Your [site] is pretty accurate.

The actual name, "Lucifer," goes back to the Greeks, before the Romans. Socrates and Plato talk about this "god of light"; surprisingly, not in the context of Eos (god of Dawn), but -- as a morning star -- juxtaposed with the sun (Helios) and Hermes. This information can be found in Plato's "TIMAEUS" (38e) and in Edith Hamilton's "MYTHOLOGY"

On a lighter note, Arthur Clarke, in his fictional book "2061" correctly uses the word "Lucifer". He uses it as a name for a new sun in the solar system which is correct since the new sun is a second 'morning star' of 'original' 'light-bearing' substance--not some evil being of religious mythology.

David Grinspoon comments on the historical aspects of the word as follows: "The origin of the Judeo-Christian Devil as an angel fallen from heaven into the depths of hell is mirrored in the descent of Venus from shining morning star to the darkness below. This underworld demon

(daemon, demi-urge), still feared today by people in many parts of the world, is also called Lucifer, which was originally a Latin name for Venus as a morning star. ("VENUS REVEALED" p. 17) Actually, Grinspoon should just refer to the "Christian Devil" since the Jews never believed in such a creature and still don't to this day.

"When the Mason learns that the Key to the warrior on the block is the proper application of the dynamo of living power, he has learned the Mystery of his Craft. The seething energies of LUCIFER are in his hands and before he may step onward and upward, he must prove his ability to properly apply [this] energy." (Lost Keys of Freemasonry, Manly P. Hall, page 48)

'Get down (from the Garden or Higher Mind State), one of you an enemy to the other (i.e. Adam [Left Hemisphere], Eve [Right Hemisphere], and Satan [Kundalini Shakti]). On Earth (Body) will be a dwelling-place for you and an enjoyment -- for a short time'. He (ALLAH,

God) said:' Therein you shall live, and therein you shall die, and from it you shall be brought out [i.e. resurrected].' "(Quran 7:24-25).

Adam and Eve were ordered to leave the Garden which they where in and descend to Earth where they and their children will live and die, and where Satan will also be.

The "BOOK OF ENOCH" says, "that there were angels who consented to fall from heaven that they might have intercourse with daughters of earth. For in those days the sons of men having multiplied, there were born to them daughters of great beauty. And when the angels, or sons of heaven, beheld them, they were filled with desire; wherefore they said to one another: 'Come let us choose wives from among the race of man, and let us beget children.' Their leader Samyasa, answered thereupon and said: 'Perchance you will be wanting in the courage to fulfill this resolution, and then I alone shall be answerable for your fall.' But they swore that they would in no wise repent

and that they would achieve their whole design. Now there were (200) two hundred who descended Mount Harmon (Note: This metaphysically means, the 200 Fallen Angels actually symbolizes the 200 solidified bones of an adult hu[e]man skeletal system. In astrology, the bone or skeletal system, DNA, and the blood are helped formed by the planetary energies of Saturn and by the cosmic energies of the constellation Sirius. In the "EL SUHUFAN," part of the "HOLY TABLETS" by Dr. Malachi Z. York EL, it states that the after the flood of Noah, they left the planet Earth and went to reside on the planet Saturn), and it was from this time that the mountain received its designation, which signifies Mount of the Oath. Hereinafter, follow the names of those angelic leaders who descended with this object: Samyasa, chief among all, Urakabarameel, Azibeel, Tamiel, Ramuel, Danel, Azkeel, Sarakuyal, Asael, Armers, Batraal, Anane, Sameveel, Ertrael, Turel, Jomiael, Arizial. They took wives with whom they had intercourse, to whom they also taught Magic, the art of enchantment and the diverse properties of roots and trees. Amazarac gave instruction in all secrets of sorcerers; Barkaial was the master of those who study the stars; Akibeel manifested signs; and

Azaradel taught the motions of the moon."

In today's terms, 'Ayin' symbolizes Darth Vader (who was dress in Black attired and "Black' James Earl Jones deep voice was used), a derivative from the "HOLY KABALAH" 'Tree Of Life

and the Planet Saturn (Satan), the sixth planet from the Sun.

The Planet Saturn is known in the occult world as the "Black Planet," therefore, it metaphysically, symbolizes Melanin.

Mat 6:22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

Mat 6:23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great [is] that darkness!

You may wonder, "What does that mean?" "Yao or Yah (Iao, Jao)" is the Chaldean name for God. "Bul" is a Syriac word which means "Baal," who was a Canaanite fertility god associated with licentious rites and magic. Baal is actually another name for the Devil! "On," which means 'Sun' and 'On' is the Kama'atian (Egyptian) word signifying "Asaru (Osiris), the God of the Underworld. This is the same Biblical story of Jesus going into hell and receiveing the keys from Satan over death and Hell itself.

Rev 1:18 I [am] he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

So, here again, we can see Satan is deified and honored by the Masons (Ma'at Ra or MAsonRY or MARY's Son or the "Child[ren] of the Sun"). We are told further (in the ritual of the 13th degree) that this "triune essence of the Deity," represents "His creative preservative, and de-creative powers." This sentence gives a very vivid description of the Hindu gods. In the pagan (Note: The word Pagan simply means "People") religion of Hinduism, we also see a "trinity" of three gods, Brahma, the creator, Vishnu, the preserver, and Shiva, the destroyer. Waite explains: "Siva (or Shiva) is the Babylonian Bel, identical with the sun-god I A O..." The World Book Encyclopedia states that Bel is "another name for the god Baal," and Baal is another name for Satan, so Satan is being worshiped through the Masonic ritual, for Shiva, the god with "de-creative powers," is just another name for Satan! One more name for Satan is Pan (Baphomet). "He was half man and half goat..." and he is "usually shown with goat feet, curly hair, short horns, and a beard." An occult catalog from International Imports mentions: "In Greek mythology Pan was the god of nature...He is also equated with Satan and life's baser aspects." Once again we can see that Masonry honors Satan, for Hutchinson confesses:

"The knowledge of the god of nature forms the first estate of our profession..." He also points out that the god of nature was adored under the names of Osiris and Isis (the wife/sister of Osiris).

In many scenes we find Amen-Ra with the head of a ram, when he u[Image: Amen]sually wears the solar disk, plumes, and uraeus at times, however, he wears the disk and urauus or the disk only. In this form he is called "Amen-Ra, lord of the thrones of the two lands, the "dweller in Thebes, the great god appeareth in the horizon," or "Amen-Ra, lord of the thrones of the two lands, governor of "Ta-Kenset {Nubia}." He was originally the chief god of Thebes; he and his wife Mut and their son Khensu were the divine Theban triad of deities. Amon grew increasingly important in Egypt, and eventually he (identified as Amon Ra; see Ra) became the supreme deity. He was identified with the Greek Zeus (the Roman Jupiter). Amon's most celebrated shrine was at Siwa in the Libyan desert; the oracle of Siwa later rivaled those of Delphi and Dodona. He is frequently represented as a ram or as a human with a ram's head.

Spinal nerves

The spinal cord is located in the vertebral foramen and is made up of 31 segments: 8 cervical, 12 thoracic, 5 lumbar, 5 sacral and 1 coccygeal. In the Vedic traditions and/or occult teachings there are [2] two nerves called the "Ida" or "Black Serpent" and the "Pingala," the White Serpent," or the "Snakes of Christ" that are external nerves, which extends from out of the sacral bone (Note: The Sacral Bone also houses the 8 divided cells of mitosis, which formed our physical body. Unlike our 76 trillion cells in our body that changes every 7 years; these 8 cells never changes during our entire lifes) area criss cross up the spinal column to the nose.

The alternate nostril breathing technique brings into the balance to the right and left hemispheres of the brain and activates the Kundalini Shakti, the Serpentine Fire and raise like the Bennu [Phoenix] from the ashes or like the Sun raising with healing in its wings, up through the SuShuMna or Spinal Column and the 7 ChakRAs, called the 7 Seals in the "HOLY BIBLE" Revelation; to the bRAin and expanding the Mind, to the 76 Quadtillion miles in diameter of the Universe. (Note: The [1] One Serpent of Moses the devoured the [2] two serpents of the Magus).

7:9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast [it] before Pharaoh, [and] it shall become a serpent.

7:10 And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

7:11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

7:12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

The human spinal column is made up of 33 bones: 7 vertebrae in the cervical region, 12 in the thoracic region, 5 in the lumbar region, 5 in the sacral region and 4 in the coccygeal region. However, in adults the bones in the sacral region join to form one bone called the sacrum; the bones in the cocygeal region join to form one bone called the coccyx. Thus, making 33 pairs of nerves that travels up through the 33 vertebraes, making 66, as in the number of the books in the "HOLY BIBLE." The is the significants of Jesus being crucified at the age of 33 on Mount Calvary, meaning in Greek "The Place of the Skull" in

between two male factors (thieves).

Esoterically, Jesus [YaHShuWaH] meaning "He Who Saves" is crucified on Golgotha, the Skull or at the Head area. In other words, the lower self is merged (crucified) into the Higher Self. The Hebrew letter "Qoph," means "Skull," "Back of the Head," "Copy" and "Monkey," thus symbolizing the Medulla Olongata, located at the back of the head. The Medulla Olongata is the storage place of the Akasha Records, called the "Universal Library of Past Lives" and hu(e)man photo-graphic memory. Free Masonry Degree 18, is the "Rose Croix", named after the Order of the Rosicrucians or the "Rose and Cross" Order. The candidate has to pass a cross without Christ, through Calvary, Ascension, and Hell, and the INRI of the cross means "the whole nature renewed by fire, meaning by the "Kundalini Shakti" or "Serpentine Fire." Earth, Wind and Fire's 1977, "ALL IN ALL" (Note: All in All is the meaning of Pan or Sirius)

album had one of the most popular songs of their career on it named "Serpentine Fire."

Luke 23:32 Two other men, both criminals, were also led out with him to be executed. 33 When they came to the place called the Skull (Aramaic, Hebrew), there they crucified him, along with the criminals—one on his right, the other on his left…39 One of the criminals who hung there hurled insults at him: “Aren’t you the Christ? Save yourself and us!” 40 But the other criminal rebuked him. “Don’t you fear God,” he said, “since you are under the same sentence? 41 We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong.” 42 Then he said, “Jesus, remember me when you come into your kingdom.” 43 Jesus answered him, “I tell you the truth, today you will be with me in paradise.”

ALCHEMY

The birthplace of the name 'Alchemy' was in ancient Kama'at (Egypt), simultaneously, a school of alchemy was developing in China. Alchemy, an ancient art practiced especially in the Middle Ages by the Moors who ruled Europe. The science of alchemy was devoted chiefly to discovering a substance that would transmute the more common metals into gold and to finding a means of indefinitely prolonging human life. Alchemy was in many ways the predecessor of modern science, especially the science of chemistry. Emperor Diocletian of Rome is said to have ordered all Kama'atian (Egyptian) works concerning the chemistry of silver and gold to be burned in order to stop such experiments.

COMPARATIVE RELIGIONS

Comparative religion, a rational seeking of the intelligible, common element or pattern of meaning in a group of otherwise diverse entities. Comparison among religions assumes some sort of commonality among religions. For all religions

originates from out of Af-Ra-Ka (Africa) from . Unfortunately, most comparisons of religion seem to consist less in the discernment of commonality than in the imposition of it. Whenever, for example, different religions are compared. According to such, notions as deity, eternity, grace, judgment, salvation, and so on, selected criteria of meaning are used to organize data rather than to discern a pattern within them. If there is something common to religions that makes useful comparison possible, it is not obvious to everyone. Today, increasingly, religion scholars are moving toward area studies, which eschew comparison in favor of what is distinct or unique in any ethno-cultural configuration called religion.

Pascal Beverly Randolph (1825 - 1875) was a Moor, a physician, philosopher (occultist) and world traveler. He successfully visited England, Scotland, Ireland, France, Malta, Egypt, Arabia, Syria, Palestine, Turkey and Greece. On his return to America, after his second trip to the Orient, Dr. Randolph was made acquainted with two members of the Council of Three of the

Fraternitas, Drs. Fontaine and Bergevin of New York, who in turn gave him a letter of introduction to W. G. Palgrave of London, one of the members of the Inner Council of the Fraternitas of England, who in turn introduced Dr. Randolph to Hargrave Jennings. General Ethan Hitchcock introduced Dr. Randolph to the German Inner Council, and also sponsored him in France. He was the first Supreme Grand Master of the Supreme Dome of the Rosy Cross of France and the second Supreme Grand Master of the Fraternitas Rosae Crucis of the Western World (North and South America and the Isles); the Hierarch of Eulis and the Ansaireh; member of L'Ordre du Lis of France; the Double Eagle of Prussia, and Order of the Rose of England In conjunction with these herculean labors he published his work on human antiquity, Pre-Adamite Man, ran it through three large editions, and then, at the President's personal request, he went to Louisiana and for nearly three years; his noble duty was as an educator of the freed Moors (Washitaw). During the period between 1854 and 1856, it was decided by Count Guinotti and the World Council then sitting in Paris, that the time had come for a division of authority; the establishment of a Supreme Grand Master for Europe [England not included] and

one for the Western World. This was finally consummated in 1858, as already mentioned. In 1858 the Supreme Grand Dome met in Paris. The Conclave was opened by the Supreme Grand Master Levi. After the opening of the meeting in solemn form, Levi turned over the Wand to the Supreme World Hierarch, Count Guinotti, who, in ancient form, closed the Supreme Grand Dome and opened under the grand ceremonial of L'Ordre du Lis. Levi, in due order, at the behest of the Supreme Hierarch, gave up his seat as Supreme Grand Master of the Supreme Grand Dome(4), and Randolph was inducted before the Altar of the Three Fleur de Lis, and took the oath of both L'Ordre du Lis and as a Supreme Grand Master of the Supreme Grand Dome. After taking his seat, the Grand Ritual was performed, he stepped down from the chair, handed the Wand to Count Guinotti, who proceeded to recall Supreme Grand Master Levi to his seat and the proper officers proceeded to Initiate Dr. Randolph into his office as Supreme Grand Master of ALL the Rosicrucians in the World. Basically, a Moor became the first Supreme Grand Master of the Illuminati.Randolph and his love were married in Toledo and in 1874 they welcomed a son, Osiris Budh, into the world. Randolph continued to

publish books from Toledo and to promote the Brotherhood of Eulis, but he could never regain the grandeur of his life in Paris and Boston. Finally, on July 29, 1875, he shot himself through the head with his revolver. 37 His followers claimed that the curses and black magic of H.P. Blavatsky had finally taken their toll. It is interesting to note that Blavatsky founded the Theosophical Society in the same year. According to the Rosicrucians, in 1378 B.C., Amenhotep IV was born and was crowned King of Egypt in 1367 B.C., at age eleven. Their official history says that he was: "Born in a country where peoples were given to idolatry, where the chief endeavors were those of building Temples to gods of all kinds, it is easy to appreciate his attitude toward the existing religion (or religions) after he had been thoroughly instructed in the secret philosophy. His mind and understanding were usually keen, for in his fifteenth year he composed many of the most beautiful prayers, psalms, and chants used in the organization today, as well as contributing to the philosophy and sciences. To him came the inspiration of overthrowing the worship of idols and substituting the religion and worship of one god, a supreme deity, whose spirit was in heaven and whose physical manifestation was the Sun -

the Symbol of Life. This was in accordance with the secret doctrines, and it changed the worship of the Sun as a god to the worship of The God symbolized by the sun. This was the beginning of Monotheism in Egypt and the origin of the worship of a spiritual deity which 'existed everywhere, in everything, but was nothing of the earth.'" [3] Pantheism!

Secrets for the Elite: Egyptian culture had advanced to unbelievable heights, with even the knowledge of brain surgery. The Great White Brotherhood wanted to retain certain profound secrets of nature, science, and the arts. Notice the arrogance of these people, the superiority complex that stems from these "elite." These secrets belonged only to them not the average person. "One will find, however, that the Egyptians had reached a high state of civilization and advanced learning at the beginning of the XVIII dynasty comparable only with the Renaissance of France. Many were the means adopted to preserve the knowledge attained that it might be correctly given to future generations. The hieroglyphic markings on the pyramids, obelisks, and temple

walls give us evidence of the first desires to make permanent the knowledge and learning of the Egyptians.

But the more profound secrets of nature, science, and art were not to be entrusted to the masses nor were they susceptible to preservation through writing upon papyri. For this reason classes were formed by the most learned, attended by the select minds, at which the doctrines and principles of science were taught.

These classes or schools, a history refers to them, were held in the most isolated grottos at times, and again in the quiet of some of the temples erected to the many Egyptian gods. In some cases classes of a very select nature were held in the private chambers of the reigning Pharaoh.

The members of such assemblies became more and more select, the teachings more profound,

and the discussions so dialectic that there arose a most autocratic and secret society of the truly great minds of the day. Thus was laid The Foundation of the Great White Brotherhood. The first Pharaoh who conducted the class in his private chambers was Ahmose I, who reigned from 1580 B.C. to 1557 B.C. Because he was capable of conducting the great school as well as ruling the people with more civilized and advanced principles (due to his training in the school, no doubt), he is referred to as the 'deliverer of Egypt' by some historians. He was succeeded as Pharaoh by Amenhotep I, who became a teacher in the secret school for three years. On January 12th (approximately), 1538 B.C., Thutmose I was crowned succeeding Amenhotep I. He owed his position to his wife, Ahmose, who was the first woman to become a member of the class on equal terms with the men. The discussion regarding her admittance (preserved in the Rosicrucian Archives) forms an interesting story and reveals the origin of some of the doctrines of the equality of the sexes. [10]

Thutmose I was succeeded by Hatshepsut, his

daughter, who ruled as a 'king' independently and as corrigent with her half-brother Thutmose III, a son of Thutmose I by his marriage to Isis. [11] It was Thutmose III who organized the present physical form of the secret Brotherhood and outlined many of its rules and regulations. He became ruler upon the deposition of his father, Thutmose I, in 1500 B.C. He ruled until 1447 B.C., and his reign in unimportant to us except for his establishment of the Brotherhood." [12]

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